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# HARMONY OF SCIENCE AND THE BIBLE

## AND THE RELATION OF MAN TO EACH

BY

REV. JESSE WILLIAMS  
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## DEDICATION.

To her who was the sweetheart of my boyhood days, the bride of my youth, the wife and companion of my manhood years, the uplift of my noblest and highest thoughts and the sustainer and helper of all my moral life, this little volume is lovingly and respectfully dedicated.

THE AUTHOR.

## PREFACE.

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In presenting this little volume to the reading public, I make no claim to anything like an exhaustive discussion of the subjects discussed, for they are inexhaustible in the broad fields of thought they suggest, but my object has been to bring together in as brief a space as consistent with comprehension, a few of the main facts which go to prove the truths set forth in its narrow compass.

It has been the object of the author to prepare a work suited to the needs of the common people and especially the Laboring Classes, who have not the time and under the burdens of this life have not the inclination to look into these, which the writer thinks, are the greatest issues of this life. It has not been my object to in any way nearly satisfy an earnest inquirer after knowledge connected with the

subjects discussed, but rather to agitate and interest the mind of the reader sufficiently to cause him to want to know more and thereby cause him to investigate for him or herself. There has already been much written on these subjects but the writings are too lengthy to suit the common reader and too costly for the poor to obtain.

That the reading of this little volume may bring to the heart and mind of the readers less dread and a better hope of the future and inspire them to higher and nobler thoughts and better lives, and that the blessings of him who is the author of every good and perfect gift may rest and abide with you, is the prayer and earnest desire of the author.

THE AUTHOR.





# HARMONY OF SCIENCE AND THE BIBLE AND THE RELATION OF MAN TO EACH.

## THE TWO WORLDS.

In starting out to write on the above topics, we come face to face with the indisputable fact that there are two worlds, the Natural and the Spiritual. It seems with all our human intelligence as if it would be altogether unnecessary to offer any argument in proof of the existence of these two worlds, and yet there are persons who deny the existence of one or the other. So we will offer a few facts in connection with each that we deem fully sufficient to prove the existence of both. All our five human senses: seeing, feeling, hearing, smelling and tasting prove to us, beyond the possibility of a doubt, that there is a natural world, and if you should take from us all these five senses, there would still remain one infallible witness which

should prove to our entire satisfaction the existence of the natural world, and that is, that quality of our mind which is inseparable from our very existence, that quality which we call consciousness. We are conscious that we live and have our being, and that one fact, if we will give heed to it, will prove to us beyond the possibility of a doubt, that there is a natural world with all its natural forms and changes of matter.

And now let us consider for a brief space the facts that go to fully prove the existence of a spiritual world; the first proof we wish to bring, is, the universal belief of mankind in a spiritual existence. Almost all mankind believe in a future life, that is a life after death, and we know if there is a life after death it must be a spiritual life and must belong to a spiritual world, and when we come to ask why this universal belief, the only answer is simply because all men know it. A great deal of our knowledge comes to us through education and outside influences, but the knowledge that we live is intuitive, that is, it is a

property of the mind and does not depend upon education or outside influences, and the same intuitive knowledge or consciousness that makes us know we have a natural life, makes us also know we have a spiritual life and hence fully proves the fact that there is a spiritual world, for we could have no natural life unless there were a natural world from which we might obtain and in which we might mature that life, neither could we have any spiritual life unless there is a spiritual world from which we may obtain and mature that spiritual life. So universal is the belief in a future and spiritual life that one of the greatest logicians and writers of the world, the Apostle Paul, has declared that, "If in this life only, we have hope in Christ we are of all men most miserable," 1st Cor. XV 19. This universal belief in a spiritual life and a spiritual world is undeniably a property, innate principle, characteristic or attribute of the mind of man, so we deem it unnecessary to offer further proof of the existence of these two worlds at this place, but will refer to them often in the future

chapters of our little volume and we wish to thoroughly impress the mind of the reader with the truth of the existence of these two worlds, for they are the foundation upon which we expect to build all our teaching of the topics discussed in this little book; the necessity of having the thought of the existence of these two worlds, continually fixed in our minds, will readily be seen when we take into consideration the fact that science contains and teaches all the laws that govern the natural world, but so far as men have been able to learn up to this present time, teaches nothing about the spiritual world. While the bible contains and teaches a great deal concerning the laws that govern the natural world, it goes beyond the natural and teaches the laws that govern the spiritual world.

So we have here set before us two great books, Science and the Bible. And that these two books are in perfect harmony, is that which we expect to prove to the satisfaction of all reasonable minded men

and women, who deem it worth while to read this little book.

Now in the first place, let us take into consideration the sources from which the knowledge contained in these two books is obtained. First, Science is obtained by research and the study of the laws that govern all matter, while the Bible is declared to be given by inspiration of God.

Now if we give ample proof that these books are in perfect harmony, coming from such far different sources and given to us by a variety of different writers in different countries and different ages, each one will be an uncontrovertible witness that both are true, for if they are in perfect harmony when we prove the truth of one, we establish the facts of the other. As we go on in our investigation of the topics on which we are writing, we will continue to find more and more proof of the existence of the natural and the spiritual, so we will ask the reader to give attention to the next thought that we meet in our investigation, and that is, the principal substance that these two worlds contain. We wish

to state that the natural world is almost, if not altogether made up of matter or material substance, while the spiritual world is almost, if not altogether, made up of mind or immaterial substances. Now the question comes to us, which of these two substances that we call mind and matter are dependent upon the other for its existence.

There are three distinct answers that have been given to the above question.

1st. That mind is dependent upon the organization of matter for its existence.

2nd. That matter and mind are co-equal and neither are dependent upon the other for its existence.

3rd. That mind is eternal and independent and does not depend upon matter for its existence.

That the embodiment of mind with its attributes of justice, truth, righteousness, love, omniscience, and omnipotence the Bible calls God, and we claim that this third and last answer is the correct one, and matter is dependent upon mind for

its existence. And now let us examine both the bible and science and see if we are correct in the position we have taken. Here we come face to face with our topic, the harmony of science and the bible.

The Bible starts out with this definite declaratory statement: "In the beginning God created the heavens and the earth. And the earth was without form and void and darkness was upon the face of the deep and the spirit of God moved upon the face of the waters" (i. e. Liquids) Gen. I. 1-2. The divine and inspired historian in the above quotation simply gives a general description of the heavens and the earth, when God made them, and beginning with the 3rd verse the historian starts out to describe the manner and order of creation, which we wish to notice particularly, further on.

But here and now we wish to turn to science and see if it corroborates this declaration of the bible.

Science has declared and its whole foundation rests upon this one great truth that there can be no effect without a cause.



Science has further proven beyond doubt that matter is inert, that is, it has neither life nor power of motion, therefore, is incapable of acting only as it is acted upon by an outside force or power, this of course refers to the primary unorganized condition of matter in its original form (if it could have been said it had any form) if the above stated scientific fact be true, and of which there can be no doubt, then mind could not possibly depend upon the organization of matter for its existence, for there could not possibly be any organization of matter, if it was incapable of motion. This establishes then the fact beyond a doubt, that mind is eternal and self existing, entirely independent of matter so that the bible is correct when it says in the beginning, God.

It is further proven by science, all scientists of any note agreeing, that there was a beginning, that there was a time when matter did not exist, at least in its present form and there is nothing in science to, in the least prove, that matter is eternal, while all the laws that govern matter



indicate that it is not, so when the bible declares that God created the heaven and the earth, there is nothing in science to dispute that declaration but much to support it as we shall find as we continue our investigations.

Now let us turn to the consideration of that proven fact by science, that there cannot be an effect without a cause and apply that fact to the teachings of science and see to what it will lead us.

The Science of Geology teaches that the earth in the beginning, that is in its original condition, was a molten mass of conglomerated matter, very highly heated and in a liquid form and so continually changing that it might be very properly said in the language of the bible, that it was without form this period of the earth's existence. Science calls the Azoic age, which means void of any form of life.

The next inquiry that we may very properly make is, if the earth was without form and void in the beginning as both the bible and science say it was, and if matter is inert as science has proven it

is, and if there cannot be any effect without a cause, what has brought about the wonderful changes that the earth has passed through since that beginning, changes that make it so wonderfully different now, from what it was, in the beginning. The answer that the greater part of the scientists of the past have given and the theory they present is as follows: That there is "The first great" cause, and they attribute to this first great cause, ability and power to place fixed unchanging and eternal laws over this world of matter that control and operate it, so that it produces all the varied effects we see produced in this natural world; in short, that all matter (i. e. nature) is governed by fixed eternal and unchanging laws.

Now we will follow out and define this theory and see if it is not in perfect harmony with the bible. The first inquiry we meet in following out this theory is, What is Law? As we have never seen or heard this question answered as plainly and briefly as we wish, we will give our own answer, as follows: Law is the ex-

pression of the will of a Power, either oral or written. Perhaps it would be more correct to say first, spoken then written or recorded, and just so far as the will or power that is behind that will or law, is able to enforce it, so far will it be effective and no further. We will take for illustration the law of prohibition in the state of Kansas, there was a time in the past when there was no law against the manufacture and sale of intoxicating liquors in the state of Kansas but the people of Kansas became tired and disgusted with the effects of the use of intoxicating liquors, so a constitutional amendment to prohibit the manufacture and sale of intoxicating liquors was submitted to the voters of Kansas, and the voters went to the polls and voted, that is expressed their wills, and prohibition became a law. We ask was it effective, and anyone living in Kansas at that time can tell you it was not, for intoxicating liquors were sold and used in all the large towns and many of the small ones the same as before the law was spread upon the statutes of

the state, and why? We answer because the moral power of the people behind the law was not sufficient to support or enforce it. But Governor St. John raised his eloquent voice in temperance lectures all over the state and Old Mother Nation, God Bless her memory, got out with her hatchet and they two, with many other causes, agitated and educated the people up to a moral power, behind the law, sufficient to enforce it so thoroughly, that I feel perfectly safe in saying that there is not a law in the statutes of Kansas, that is better or more thoroughly enforced, than the law of prohibition. The distilleries have been driven out of the state and the saloons are all closed and the people of Kansas! Thanks to God and the voters of the state are a sober people. By the foregoing illustration we see that law is the expression of the will of a power, and just in proportion to the power that expressed the law, is able to enforce it. So far is it effective. We stand at the foot of a great mountain lifting our eyes to its snow capped peak, reaching far toward the sky

with its rugged rocky cliffs, its great grottoes, its canons and caves, completing a wonderful, magnificent structure of varied nature, and we ask, what is it, and the only answer is, simply the expression of God's will. We stoop and pluck a tiny flower at our feet, we admire its beautifully tinted petals, we inhale its sweet perfume. What is it? Still the same answer, the expression of God's will. We stand upon the beach, looking out over the mighty deep whose farther shore is far beyond our possible vision, we look upon its mighty rolling waves, dashing their fury on the rocky shore, foaming and dashing its rainbowed spray in every direction, tossing upon its bosom like playthings, the greatest ships that man can make, and what is it? Only the expression of God's will.

And when the sun is below the western horizon and the darkness of night shuts out all these wonders and beauties from our eyes, we lift them toward the sky and behold innumerable solar and stellar worlds far exceeding our earth in beauty and

grandeur, as they travel upon the planes of their orbits with their centripetal and centrifugal forces, holding them in their places without the variation of a particle of space or a moment of time. We are filled with amazement and wonder, and cry out, Oh! what has caused all these glorious manifestations of artistic beauty, and there comes thounding down the vista of ages the mighty voices of bible revelation, declaring, this is the expression of God's glorious will, and with God's wisdom and God's omnipotent power behind this will to enforce it, it becomes the eternal and fixed law that governs both the natural and spiritual worlds, and so effective are these that the greatest and wisest teacher that ever taught in this world declared, that "it is easier for heaven and earth to pass away than one jot or tittle of the law to fail" Mat. V-18.

So with science declaring that all nature is governed by the eternal and fixed laws of the "First great cause," with omnipotent power behind them to enforce them, and the bible declaring that God, is that first

great cause, we find them in perfect harmony, and each, bearing testimony to the facts of the other, prove them both to be true.

The next thing that we meet in considering the harmony of science and the bible is the age of the world.

Does science and the bible agree as to the age of the world? Many learned students of both science and the bible, have claimed that they do not, but in this we think we will be able to prove to the mind of any reasonable thinker that they are in perfect harmony, and that they do not disagree in the least.

First we will examine the theories taught by science. Scientists have divided the creation and supplying the world with plant and animal life into four grand epochs, ages or periods of time.

First the Azoic age or time, containing neither plant nor animal life, Azoic meaning without life or void of life.

Second time or age, the Palaeozoic, meaning the beginning of plant and animal life in their lowest order.



Third age, Mesozoic or reptilian age, a higher order of life and,

Fourth, Cenozoic time or age when animals, called mammals, were created, finishing up the age, with the creation of man.

The bible divides the ages of creation into six periods of time which in the language of the bible are called days.

Now let us examine and see if there is any real difference between these four ages, given by Geologists, and the six days given by the bible.

In the first place all scientists agree that the earth in the beginning was very hot, simply a molten mass of matter, containing all the liquids and solids that constitute earth, sea and air, and during this age, while the earth was cooling, crusting, and soiling its surface, so it would be possible for it to sustain life, either of plant or of animal, all Geologists call the Azoic, or age, void of life. How long this age lasted no geologist pretends to say for there is nothing either in earth, sea or air, that has ever been discovered, that



will give any data upon which to build an opinion as to how long this Azoic age lasted, but all geologists agree that it was a very, very long time, perhaps millions and millions of years as men count time. As we have said, all scientists give this period of time in one age, while the bible divides it into three days.

Now the question that will, no doubt arise in the mind of the reader is, does science and the bible agree, as to this chronological event? We answer it does, if we give the proper meaning to the word day.

Now we all know that a word given by the human voice is simply a sound expressing the sign of an idea, and what ever idea the speaker or writer has in his mind, when he speaks or writes, is what the word spoken or written means, but in order that we be able to understand each other, and that there be no confusion when we speak or write, we have all agreed that we give to the words, the meaning that our best speakers and writers give to them, so the question comes to us what did the

inspired writer mean by the word day, when he wrote the history of Creation. Did he mean a period of twenty-four hours? A great many of our best theologians of the past and some of the present time, claim that he did, but we think this is very incorrect. We think the word Day as used by the divine historian in the bible means simply an age or period of time of indefinite length, and its length can only be determined by the predicate of the sentence, in which it occurs as the subject, and its length is measured by the time it takes to do that which is said to be done on the day mentioned. Now we will call the attention of the reader to the first and second chapters of Genesis, and study them closely and see if we are not correct.

We notice first, that the inspired writer in the first chapter divides the work of creation into six days, and in the second chapter and fourth verse, he says they were all created in one day, saying as follows. "These are the generations of the heavens and the earth, when they were

created in the Day that the Lord God made the earth and the heavens." Here we plainly see that the day used in the second chapter, is just as long as the six days, used in the first chapter, proving the definition we gave, to be true, that a day is just as long as it takes to do the work said to be done on that day. The next place where the word day is used to which we wish to call the attention of the reader, is in Gen. III-17 and is as follows. "But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Now if we read on, we will find that Adam lived several hundred years after he ate the forbidden fruit, and begot sons and daughters. So we know that the writer could not have meant, day of twenty-four hours, but an indefinite age, for the day he spoke of began when Adam died and is not ended yet, for Adam is still dying in his posterity, so that Day will not end until the last son and daughter of Adam's race have died. We will let that suffice, for the old testa-

ment, and turn to the new, and we find it recorded in the gospel by St. John VIII-56., that Jesus said to the Jews, "Your Father Abraham rejoiced to see my Day, and he saw it and was glad."

Now we do not believe there is any of our readers that will think for a moment that Jesus meant any twenty-four hours of his life, but that he meant by the word day, the whole of his life, from the time he began to reign, until he has put the last enemy under his feet, and has delivered the Kingdom up to his Father. We might go on and speak of the day of salvation, the day of the Resurrection, the day of Judgment, for these are all figurative Days, and do not mean twenty-four hours, but an indefinite period of time, an age, and so on.

So we will now turn to the language of the present time, and see if we do not find the word Day, used in the same sense and manner. We say that Benjamin Franklin was a great diplomat in his day; that Washington and Lincoln were great statesmen in their day; surely there is

no one that will suppose for a moment that we mean a day of twenty-four hours, but we do mean, the whole time that Franklin was a diplomat, and Lincoln and Washington were statesmen. So in a figurative sense, meaning a very indefinite period of time.

Under ordinary circumstances we should deem the foregoing evidence in regard to the meaning of the word day sufficient, but so long has the idea been taught, that the days of creation were days of twenty-four hours, that we will endeavor to give other proof, that the word day used in the history of the creation of the world, was age or periods of time and indefinite in length.

Let us now notice the order of creation as given by the inspired historian.

The first thing that we wish to notice is, that it was at least the third day, before the sun was created, our bibles say the fourth day, but we think this is an error, as we will undertake to show further on, suffice it here to say that it was at least the third, so the first two days

had nothing to divide them, so they must have been ages without anything to denote their length, and if the first two days were ages, why not all?

We presume there is no one that will doubt the fact, that our bible was written for the whole world, now we know that in the Arctic and Anarctic regions they have six months of day and six months of night, and no day of twenty-four hours at all, so that even on our earth, the days are very indefinite in their length.

So from the foregoing facts, which we have had under consideration, we feel that we can say without any hesitation, that the word day used in the bible in giving the history of the creation of the world, means an age of indefinite length, and it may mean a thousand years, or it may mean millions and millions of years, and if this be true, we are still able to declare that science and the bible are in perfect harmony, as to the age of the world.

The next thing to which we wish to call the attention of the reader is, the harmony

of science and the bible in regard to the order of creation.

We have already shown that they both agree in the fact that the earth was in a chaotic condition, that it was without form, and void of any life, and truly "darkness was upon the face of the deep." This first age of the world, science calls the Azoic age, meaning void of life. The bible divides this age into three ages. In the first two verses of the first chapter of Genesis, the inspired writer gives a description of the world when it was first created, then in the third verse, he begins to describe the order or process of creation as follows: And God said let there be light and there was light, and what is light? When God created light he must have created a substance, else there would be no creation. Then what is light? We believe it to be all matter in a perfectly dissolved state, and when God created light he created all the substances that enter into the making of our world, this planet, and also all that are contained in all the solar and stellar worlds, that when God



said let there be light, all space or immensity was filled with one glorious flaming blaze of light, and that all matter in its original form, when it was first created was light, at least, the light was the first form of matter that was visible, and the first form that is comprehensible, or in any way explainable. Whether there is yet a more subtle form of matter, like ether, we cannot know, neither does it concern us, for as yet, we are incapable of comprehending it, but this we know, through the revelations of the science of chemistry, that when matter is completely dissolved, the last thing knowable is light, for instance, we light a match, and if confined so that none of its substances can escape, and the heat is great enough, everything is consumed and changed into light, and that which is true of the match, is true of all forms of matter, when they are completely dissolved and returned to their original form and all we can see is light, therefore, we conclude that when God said "let there be light and there was light," he created all matter in a dissolved trans-



lucent fluid form and during the remainder of the first day or age, he divided the light from the darkness, that means he divided the light and formed it into solar and stellar worlds, and the shadow of these worlds made the darkness, and God called the light day and the darkness he called night, and God saw the light that it was good, but nothing either good or bad is said of the darkness, for it being only shadow, and not substance, could be neither good nor bad, while all things that God made were declared to be good, that is perfect, and on the second day the inspired writer goes on to describe how God divided the waters or the fluids into bodies, and changed them or rather, more properly formed them into worlds. And now we come to consider the work done on the third and fourth days, or ages. And to get directly at what we wish to say, we wish to first assert that we think the third and fourth periods or days, have been misplaced in our bibles, we think the third day should be placed where the fourth is, and the fourth where the third

is placed. This change could be made without doing any violence to our bible, for it would not add to or take from it a single word, but simply change the grammatical construction, and the grammatical construction of our bible, is no part of its divine origin, but is simply the work of man. When we take into consideration the manner in which our bible was given to us, we can very readily see how easily this error could have been made.

Now let us take into consideration for a brief space, the history of our bible. According to the best information that we can obtain, the book of Genesis was written by Moses, the first great leader of the Jewish (Hebrew) race or nation, and was written in Egypt upon Papyrus, from which our word paper is obtained. This Papyrus was made from the inner bark peeled from reeds growing upon the river Nile, and glued together transversely then written upon, and rolled together. In place of being made into book form as at the present day, the writing was done in Cuneiform, or wedge shaped characters

used in ancient writings, and was written without any regard to, or division of the writing into words, sentences, verses or chapters, like this: "in the beginning God-created the heavens and the earth" and the grammatical construction of our bible has since all been added, for the purpose of making it easier to study and understand, and no student can deny that this grammatical arrangement is a very great help. Now when we take into consideration, how often these ancient rolls were rolled and read and rerolled, we can see how easily they might be torn apart, and the pieces be misplaced or changed, so that the third day might be placed where the fourth day should be, and vice versa.

Now science teaches us that life cannot exist upon this earth without the light and heat of the sun, but according to the arrangement of our bible it is declared it did exist, long before the sun was created, but when we correct the error in the changing of the third and fourth days or ages, of creation, we find we have perfect harmony of science and the bible. And as

this is the only instance in all the order of creation where there is the least in-harmony between the bible and science, we think that all scholars and bible students will agree with us, that the above change should be made. Under the foregoing arrangement we find science and the bible in perfect harmony up to the fourth day of creation, which corresponds with the Azoic age of science. Then begins the Palaeozoic age of science, in which vegetable and animal life in the sea began. When the bible says, "God said," "Let the Earth bring forth plant life, and the sea or waters bring forth abundantly," fish and bird life, corresponding perfectly with science up to the Cenozoic age of science, and the sixth day or age of creation as set forth in the bible. Then began the Cenozoic or mammalian age, in which science declares all the higher animal life began, and the bible says, God on the sixth day, created all the higher order of animal life, and in the end of the sixth day, i. e. age, God created man and science

declares in the end of this Cenozoic age man appeared on the earth.

When we look at this perfect agreement, between science and the bible, as to the order of creation, we are made to wonder how two histories of creation, depending upon such far different sources for their information could so perfectly agree, and the only reason that can be given, is, that they are both true, and each one proves the truth of the other, and the bible and science are in perfect harmony. Thus far we have studied but two branches of science, the science of Geology or the knowledge of the construction of the earth, and the science of Chronology, or knowledge of time, and now we will notice some of the other branches of science.

First. The science of Mathematics. We might here state that the bible does not lay any claim to be a text book of science. We neither claim it to be; the only claim we make for it, is, that it is in perfect harmony with all the branches of science. Wherever it has to do with any of the sciences in the carrying out of any of its

designs, and problems, in order that our readers may more readily understand us we wish to say here that the science of Mathematics, is based upon just three propositions. The first is a straight line, and its only dimension is length, having neither breadth, thickness nor depth; the second has length and breadth, while the third has length, breadth and thickness. And upon these three propositions are based all mathematical calculations. Some mathematicians have claimed there is a fourth proposition, but it can neither be explained nor demonstrated and is never used in mathematical calculations.

With this brief explanation of the science of mathematics, we will now take up some of the uses of mathematics in the bible.

First, we wish to call the attention of the reader to the construction of Noah's Ark. We do not wish to particularize upon the Ark, but will ask the reader if interested, to study it at his convenience. Its history is given in Gen. VI 14 to 22.

We will pass on to the setting up of the Tabernacle by the children of Israel under

the instruction of Moses, in the wilderness. Before we proceed to examine the tabernacle, we wish to call the attention of the reader, to the instructions that God gave to Moses as to the construction of the Tabernacle, and its furnishings, for God said to Moses, "See thou do it according to the pattern showed thee in the mount." Exo. XXV-40 XXVI-30 Heb. VIII-5.

Paul says in the last above reference that the pattern showed Moses, were heavenly things, proving the statement we made in the first pages of this book, that the spiritual and the natural worlds were alike. For if the things showed Moses in the mount were heavenly things they were spiritual things, without referring in any particular way to the furniture or furnishings of the Tabernacle, suffice it to say they were all perfect in their artistic construction, and the Tabernacle itself was a perfect geometrical figure. Every line, every curve and every square is in perfect harmony with mathematical measurements, and there is not a problem in mathematics that cannot be solved by a



proper use of the geometrical lines, and measurements, used in the construction of the Tabernacle. So we see that the bible is in perfect harmony with the science of mathematics in the construction of the Tabernacle.

Next we will refer briefly to the Temple built by Solomon, it is not necessary to go into any extensive description of the Temple as everyone in the least way familiar with its history knows that in mathematical proportions it was perfect, and so perfect were all its measurements that though the material used for its construction, was prepared in different places, when brought together every part and piece fitted so perfectly that no hammer was needed and it is said by history that there was no sound of a hammer heard in its building, and there was one stone that the builders thought useless and rejected it, but in finishing the building they found the place for that stone was the head of the corner, and it fitted perfectly into the place for which it was prepared. The oldest and most widely



know secret organization, whose members are in almost all the countries and nations of the world, the order of Freemasonry, was organized at or just prior to the building of the Temple, and all the members of that order, and their number is legion, known that the Temple was built on perfect mathematical measurements, and the square and the compass, which are the emblems of that order are the foundation of all mathematical calculations. With all this great company of witnesses, we think it is unnecessary to offer any other proof that the bible, and the science of mathematics are in perfect harmony.

The next branch of science to which we desire to call attention is the science of Astronomy, primarily astrology or knowledge of the stars. As we have offered so much proof already of the harmony of science and the bible, we will notice but one place in the bible that bears directly upon this subject, and that is found in the book of Job XXVIII-31. The first verse of the above reference says, "then the Lord answered Job out of the whirl-

wind." This whirlwind is doubtless figurative speech, and means a powerful manifestation of God's presence. We know that the wind is used often in our bible to represent the power and life of the spiritual world, as it is the power and life of the natural world, we are told in Gen. II-7 that when the Lord God had formed man of the dust of the ground, he breathed into his nostrils the breath of life, which simply means that God imparted unto man a personal spiritual life, as is possessed by the inhabitants of the spiritual world, and in the gospel by St. John III-8. Jesus said unto Nicodemus. "The wind bloweth where it listeth (R. V. pleaseth) and thou heareth the sound thereof, but canst not tell whence it cometh and whither it goeth, so is everyone born of the spirit." In these two above quotations the wind is used as a figure to represent the creation or first birth of man and the recreation or second birth, whereby man is made complete in the image and likeness of God who created him. With the above facts before us, we arrive at the conclusion,

that as the whirlwind is the greatest manifestation of the power of the wind, so when the bible says, "The Lord answered Job out of the whirlwind," it simply means that the Lord answered Job by a powerful manifestation of his spiritual presence, and in the foregoing reference said unto him "Canst thou bind the Sweet influences of the Pleiades, i. e. (seven stars)."

Now let us examine this language of the Lord to Job, and try to find out what it means.

First, we know that the word bind means to confine or hold, and the word influence means to draw or have power over one, to control. This word, influences, is changed to the word cluster and is perhaps a more correct translation. When we hear the word cluster there comes into our minds the vision of a bunch of Grapes, with all its little stems going out from the parent or center stem, and holding every grape in its proper place, so is the meaning of this word influence or cluster, It means that the Pleiades are the center of the universal creations of God, and they hold all the

solar and stellar worlds within the plains of their orbits, with such perfect control, that our Astronomers can calculate years ahead, their exact positions. When we take into consideration all the above facts we are made to wonder how Job with his limited facilities for learning the science of Astronomy could have known them, and the only conclusion we can arrive at is, that it came through the direct inspiration of God, as Job says it did.

Now we turn to the science of astronomy and see if it verifies the above facts. We find that many of our latest and best astronomers are agreed in believing, that halcyon, (or Alcion) the center star of the Pleades is the center star of the known universe, and all solar and stellar worlds are held in their places by its attractive gravitating powers, showing beyond any reasonable doubt that science and the bible are in perfect harmony.

The next branch of science to which we desire to call attention is the Science of logic, which in its conclusions embraces the art of reasoning.

We think it altogether unnecessary to enter into any lengthy argument concerning the harmony of the science of logic and the bible, for the whole bible from the first verse of Genesis to the last verse of Revelations, is perfect in all its logical conclusions, and for a wonderful display of grandeur and beauty of logic, we refer the reader to the writings of the Apostle Paul. Among all the writers ancient or modern, there has never been one that equaled the Apostle Paul as a logician. Now take for example two of his epistles, the one to the Romans and the other to the Hebrews. And here we fearlessly and unhesitatingly say, we do not believe there is any sane-minded person, that will follow him in these two Epistles with the full powers of their human reason, as he reasons from known facts in the natural world, to the unknown facts of the spiritual world, that can avoid, fully endorsing his logical conclusions.

With all the foregoing facts analyzed and compared and measured side by side, we feel perfectly free to say that all who

read them must agree with us when we say that science and the bible, are in such perfect harmony, that there is not a single disagreement between them, in so far as the researches of science have been able to go. And yet this is not all, for the bible goes far beyond science in its declaration of facts connected with the spiritual world that the teachings of science have not been able to reach, one is the miracles recorded in the bible, and the other is the Prophecies.

And here we are met with another question, are these contrary to science, are they out of harmony with it? and with all the explanations and proofs given in the foregoing, we answer we are sure they are not. We know that many of the so called higher critics of the present day, claim that they are and have tried to furnish proof to establish their claim, but the proof is so weak and flimsy we hardly think it worth noticing, yet lest they cause the weak to doubt, we will notice some of these so called higher criticisms, analyzing them, and see what they amount too.

First we will call attention to the maracle recorded in the book of Jonah, which is commonly called the miracle of the whale swallowing Jonah. We choose the book of Jonah, because we think this book has probably called forth more criticism, than any book of the bible.

And now we will take a synoptical view of the narrative of the aforesaid miracle. We are told in the narrative, that God said to Jonah, "arise and go unto that great city Nineveh, and preach unto them, "just forty days and Nineveh shall be destroyed." Jonah did not want to go, so he undertook to flee from the presence of God. He went to Joppa, and found a ship going to Tarshish, and took passage upon it, and out on the sea they were overtaken by a terrible storm, and the ship master and all his sailors were badly scared. Thinking the ship would be broken to pieces and all would be lost, now these sailors believed there was a cause for this storm, and in seeking to find out this cause, they accused Jonah of being the cause, and he confessed that he was



the cause, and if they would cast him into the sea, the storm would cease. They very much hated to do this, but when with all their efforts to reach the shore, they failed to do so, they finally threw Jonah into the sea, and the storm ceased. And now we come directly to the narrative of the miracle. It goes on to say how the Lord had prepared a great fish to swallow up Jonah, and Jonah was three days and three nights in the fish, and Jonah repented his folly, and praying unto the Lord for forgiveness, the Lord answered him and caused the fish to swim to the shore and disgorge Jonah on land.

Now we believe this to be a fair statement of the much criticised miracle recorded in the book in Jonah.

And now we will notice some of the main criticisms offered against the truth of the above miracle.

First, it is claimed that the throat of a whale is too small to swallow a man. The narrative does not say it was a whale, but it says, a great fish. Yet in order to give the critics all the ground they wish



for their criticisms, we will admit it may have been a whale, and in the second place the critics claim that a man could not possibly live for three days and three nights in a fish, that the gastric juices of the stomach would dissolve and digest him in the half of that time, this we also admit might be true and in the third place they claim that no whale would approach the shore close enough of its own accord, to disgorge a man upon it, this we also admit.

Now with all these admissions, we will turn to science and the bible and in the light of all their proven facts, examine the above criticisms and see what they amount too. The fact that in the first pages of this book we proved by both science and the bible that God created all the fishes of the sea and gave them sufficient instinct to propagate their species and procure their food, and that God did create man giving to him life and the power of reason.

Now if God did this, could he not prepare a fish, (for the bible says God prepared the fish) to swallow a man, and

preserve his life for three days in that fish, or for three years if need be, and could he not cause that fish to swim to the shore and disgorge the man upon it?

According to all the rules of the science of logic we say he could, and all these criticisms are not against the miracle but simply against the power of God.

We will next notice the miracle of the raising or resurrection of the dead. Among most people this is held to be the greatest miracle, calling forth the greatest manifestation of divine power. And yet when we come to consider that all miracles are the result of the application of God's powers and that God is omnipotent in power, we know that there can be no degrees in that power.

It has been claimed by the critics that the miracle of raising the dead is contrary to all the scientific laws in the natural world. They claim that all life both of plant and animal is originated by a productive germ, that it, through growth and development, arrives at maturity, reproduces its kind, then passes through

the age of decay, and ends in death, from which there is no resurrection. Oh how inconsistent is such an argument! When we know that almost all plant life dies in the fall of the year, and passes through the winter of death in the grave, and in the spring, under the influences of warm sunshine and shower, all nature is resurrected, and tree and shrub, plant and flower spring into new life, vigorous and beautiful. And also many animals and especially insects pass through their season of death, and are brought into new life. Who is it that has not seen the caterpillar wrap itself in its cocoon grave, pass through its season of death, and then bursting from its cocoon grave, float through the air on beautifully painted wings, gathering its food from the sweets of many a flower. In the midst of all the above known facts, it seems strange, that anyone of ordinary understanding could deny the truth and validity of miracles.

And now we will consider briefly the Prophecies of the bible. The critics of the bible claim the Prophecies are contrary to

logic, and Psychology or science of the soul or mind. That there is no human soul or mind, that can look into the future and foretell its events and we admit this; but these critics in this, as in all their other criticisms, leave God entirely out of their consideration.

We wish to first call attention to this reasonable conclusion, that an all wise and benevolent God, creating man in his own image and likewise, endowing him with human reason and intelligence, making him responsible for all his actions, would certainly reveal unto man, the circumstances of his origin, and further would reveal unto him something of his future, a very large and perhaps the largest portion of the prophecies of the bible have already been and are being, so definitely fulfilled, that there is no ground left for a reasonable doubt of their truth and veracity.

And in conclusion we will say that there is no one having ordinary intelligence but must know that God, who is omnipotent in power can reveal unto man all things he desired him to know. Therefore we

reach this final undeniable conclusion that to deny the truth and veracity of the miracles and prophecies of the bible is, to deny the omnipotent power of God. And for any one to do this he must say in his heart there is no God, and among all men there is only one class of individuals that do this, and we all know it is perfectly useless to undertake to reason with that class. Having as we think in the foregoing array of facts, given such an amount of proof of the harmony of science and the bible that no one can longer doubt, we here close the investigation of the first clause of our subject and pass to the second.

The Relation of man to each.

In undertaking to show the relation of man to Science and the bible we meet this question. "What is Man?"

With all our present environments, this question may seem entirely useless, and yet, though the question is as old as the human race, we are ready to affirm, that it has never been fully answered. For as we have said in the first pages of this

little book, there is no man, no, nor any number of men, be they ever so wise and learned, that can analyze and explain the origin, growth, and final development of a human soul, and yet though we cannot hope to answer the question in full, we will give our readers all the facts we have been able to obtain through years of study and investigation of that question. In the first place, we wish to call the attention of our readers to the fact, that, if we wished to learn all about a machine that was very complicated in its construction, we would go to the inventor, and if we could not do that, we would endeavor to learn all that had been written about its construction, and we would doubtless first want to find out what the inventor himself had said or had written about it.

So we call attention to the oldest records that we have as to the creation of man which are upon good authority, said to have been given by the creator or maker himself. We find this recorded in the bible Gen. I-26, and is as follows "And God said, let us make man in our image after our

likeness and let them have dominion over the fishes of the sea and over the fowls of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth."

In the Text that we have quoted the inspired writer gives us a brief history of the creation of man, but says nothing as to the manner of that creation, or the process, or the material used in the creation or making of man, but in Gen. II-7 he enters into a full description of how man was made as follows: "And the Lord God, formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." At a casual glance, this description may seem so brief as to be scarcely comprehensible, yet when we take each word and sentence separately, and properly analyze and define them, we find it to be very complete, and easily understood. In the first place we notice that there are three distinct and separate operations in the making of man and these three acts



are so distinct from each other that each one becomes a work within and of itself.

In order that the reader may more readily understand what we wish to say in explaining and defining these operations in the making of man we will here give an illustration from actual life. We will take for illustration the making of an automobile, the workman first makes the body of that machine and when it is done it is complete of itself and may be called a wagon or carriage. He then makes a motor engine which is complete within and of itself, and is called an engine. He then puts the two together and connects them properly and they become an automobile.

Now with this illustration in our minds let us return to the text given above and we find the first clause, describing the first act in the making of man says; "And the Lord formed man of the dust of the ground." Now before we proceed to the second act; let us examine the substance used in the making of the body of man. The text tells us it was, "dust of the ground," now we take some "dust of the



ground" to the chemist, he will analyze it and tell us it contains all the ingredients of matter that go to make up this material world of ours, and when God formed the body of man he simply took different proportions of matter and made bones and still different proportions and made flesh and so on through the whole process of making the body, and if we go on and examine all the different bodies and forms in this world we find they are all simply proportions of matter brought together in different proportions and it is one universal law of nature that all forms of matter when they are dissolved go into the same substance from which they were taken and it may be said of all "from dust thou art and to dust shalt thou return."

We will now call attention to the investigation of the second act of the all wise creator in the making of man, which is described as follows: And (God) breathed into his nostrills the "breath of life." Now let us examin this, "breath of Life" and see how near we can come to finding out what it means and what it is. In

the first place we wish to call the attention to these words as given in the Hebrew language from which our present bible was translated; the words breathe and breath in the Hebrew is Nesh-aw-mah, and Roo-akh, which are perfect synonyms, that is meaning the same thing as our words. Atmosphere and air, and their meaning in hebrew is wind and by inference power, force, activity and figuratively a personal spirit. Now we know that if we wish to thoroughly understand any speaker or writer we must compare his utterances, one with another, so we think it very necessary to apply the same rule to fully understand the bible so we call attention to the word of Jesus Christ to Nicodemus recorded by St. John III-8. "The wind bloweth where it pleaseth and thou hearest the sound thereof, but canst not tell from whence it cometh and whither it goeth. So is everyone born of the spirit." Here we find Jesus Christ in endeavoring to explain the second or new birth to Nicodemus, uses the wind as a figure to represent the second birth. The same as the

wind, i. e. breath is used to represent the first birth or creation of man. Under ordinary circumstances we would deem this sufficient but in this instance it is very necessary that we should thoroughly understand each other, for this description of the creation of man is the foundation upon which we base our answer to the question. "What is Man?" and also, The relation of man to the natural and spiritual world represented by science, and the bible, so we refer the reader to Acts II-2 "And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house wherein they were sitting."

In the above quotation we have described unto us the most powerful manifestation of spiritual life that the world had ever witnessed up to this time and here again we have the wind used as a figure of life into the body of the church, that long before God had created out of natural things all our bible readers are aware of the fact that God laid the foundation of that body when he called Abraham out from among his people, and established his covenant with

him by the outward form of circumcision and when Moses had set up the Tabernacle in the wilderness, and instituted all the forms and ordinances of God's service within it. The body of the church was completed and all the services of the tabernacle were outward, all its offerings were material, and all its services consisted in outward forms and ceremonies. "But when the day of Pentecost was fully come, God breathed into that natural body, the breath of life and it became a living spiritual church or Tabernacle." Some might ask why so much figurative language? We answer simply because it is the only means by which we can understand spiritual things. Jesus had reference to this fact when he said to Nicodemus, "If I have told you earthly things and ye have not believed (i. e. understood) how shall ye believe (i. e. understand) if I should tell you heavenly things," and we suppose the Apostle Paul had the same idea in his mind when he had that wonderful experience wherein he says he was caught up to the third heaven. For he says, he

heard things unlawful, that is impossible, to be uttered he must have meant there was no law of language by which he could convey to our minds, any idea of what he heard, and in describing our present condition he says, "For now we see through a glass, darkly." having reference, no doubt to some one trying to behold himself in a mirror when it was covered with dust, or trying to look through a window when all smoky. Having in his mind doubtless how our fleshly or bodily surroundings obscure our spiritual vision, and he says in another place, "For eye hath not seen or ear heard neither hath it entered into the heart of man to conceive what God hath in store for those that love him." And this is a fact we know in the natural world, that all our language is figurative, whenever we speak the name of any object or thing there immediately comes into our mind a mental vision of that thing; we speak the word tree, and we immediately receive into our mind a vision of that object; we say oak, elm or walnut and we instantly note in our mind,

the different feature of those different trees, and so on through all things of which we have any knowledge. But speak of that of which we know nothing, and the words are meaningless to us. To one born blind and who has never been able to see, it is impossible to make him understand anything about what color is, and to those who have never been able to hear, we cannot communicate any knowledge of the sweet sounds of music, and since we cannot receive through our natural senses any knowledge of the spiritual world, it is impossible to instruct in spiritual things only through natural language, hence the necessity of figurative speech. And since God, and his son Jesus Christ, and all his inspired servants have used these natural figures to explain to us the spiritual things, we must necessarily conclude that there is a very great similarity between the natural and the spiritual. It may seem to our readers that we have wandered a long way from our text, and we may have, yet we thought it necessary in order to get as much light as possible on the

explanation of the meaning of "The breath of life," and with the array of facts we produced in the foregoing, we think we can truthfully say that this "Breath of life," is a personal individual being made in the image and likeness of God and possessing to some extent all the attributes of God, among which are life and Immortality.

And this brings us to the consideration of the third Act., which in reality is not an act of its self, but rather the result of the other two acts, for it is described thus, "And man became a living soul." Plainly speaking, the soul obtains its existence by the uniting of the spirit with the body, and connecting them together as only divine power can connect thus making them one, and this one becomes "a living soul."

Now we reason like this, that if the soul is the result of the uniting of the spirit and body, it depends entirely on that union for its existence. If this be true, then if the body and spirit were separated as in death, the soul would become extinct,



that it would cease to live. Therefore the soul is not immortal, neither is it the spirit any more than it is the body. It is not proper to say man has a soul, but rather that man is a soul, for it takes both the body and spirit to become a living soul, therefore a man's body is just as much his soul as his spirit is. If we will get the above facts fixed in our minds when we read our bibles, a great many passages will be made plain to us that are otherwise very obscure.

Many inferences in the bible infer that the soul that sins shall die, in these it evidently means the man. David in Psalms often prays for the deliverance of his soul from death or destruction which prayers would be vain and useless if the soul could not die, and Jesus say in Matt. X 28. "Fear not them that destroy the body but afterwards have no power, but rather fear him which is able to destroy both soul and body in hell," i. e. the grave. Now if the soul could or would be destroyed, it is evident it is not immortal, and James V-20, "Let him know that he



which converteth the sinner from the error of his ways, shall save a soul from death and shall hide a multitude of sins." Which would be meaningless if the soul could not die, and Heb. IV-12 where Paul tells us that the Word of God is able to divide asunder the soul and spirit, making a very definite distinction between the two. We wish to emphasize this distinction very particularly as we expect to refer to it quite frequently in our following investigation of man. Now let us return to the creation of man summing up the facts we have written, and I think we can find a very fair answer to the question, "What is Man?"

And here summing up the facts we have shown in the foregoing, we have this answer. That man is a dual, being made up of two parts, the body made of the dust of the ground and the spirit given by the breath or spiritual power of God and its substance is spirit. Not made up of parts and not disoluble, therefore, immortal in its existence, and made in the image and likeness of God. What is meant by the image

and likeness of God? As God is a spirit and we are at least part carnal, and further, as God is infinite and we are finite, it is impossible for our minds to grasp or understand God, we can never hope to answer that question in full, but we will try to answer as far as we are able. In order that we may be able to find out as nearly as possible what the image and likeness of God is, we will first notice what it is not. And in order that we may be more readily understood, allow us here to give you an ancient Parable, we do not know its author, so we do not know who to give credit for it, but we do not at all claim it for our own. Leaving the honor to whom honor is due we give it to you as we remember it, which is as follows, "When God, said, let us make man, the fishes called a convention and sent a delegation up to God, saying make man like us, but God said, no not like the fish. Then the birds sent up a petition, saying make him like us, but God said, no not like a bird. Then the animals said unto God, make him like us and again God

said, no not like an animal, and then the Angels said, make him like us, and still God said, no not like the angel. Then God said let us make man in "our own image and in our own likeness."

Now we know that there is a theory in the world called the theory of Evolution which claims that all life started from a single germ, and that through years of Evolution, growth and development all forms of life were originated. First the lowest forms of Crustaceous life, then fishes, reptiles, birds, animals on up to the monkey, then man. This theory does not tell us in any positive way how that germ was produced but by some accident it got fastened to a rock, was surrounded by protoplasm and hatched out life. Hence the origin of all life. Now let us examine this theory of Evolution and see how much good common sense there is in it.

In the first place we have already proven by both science and the bible that all species of life that have the power of reproduction brings forth after its own kind. If this be true and there is no reasonable

ground for doubt, then the theory of Evolution in so far as the origin of species are concerned is an impossibility.

And further we have already proven by the full support of science that the bible is true in all its statements. Therefore God did create man in his own image and likeness and in order to prove that the theory of Evolution is true, it would have to be proven that the fish, fowls and animals were all in the image and likeness of God, which is an idea so absurd, that no one of common human sense can for a moment believe it. So we see that this likeness does not consist in man being in the likeness of any other creature, but does consist in his being in the likeness of God and as he is the only creature that is said to be in the image and likeness of God, he must be the direct creation of God and entirely different from all animal life.

Now we are taught that the attributes of God are Unity, Eternity, Omniscience, Immutability, Omnipotence, Incomprehensibility, Wisdom, Goodness, Justice, Holiness, Mercy and Truth, all these attributes God

gave to man in a finite, that is in a limited sense; and herein he is made in the image and likeness of God. All these qualities belong to a spirit and not to a carnal or natural body, therefore, it is in Man's spritual part and not in his natural part that man is in the image and likeness of God. As to how much of this image and likeness of God man retained and how much he lost, and how much he regained and how much he has at this present time and how much he may obtain in the future, we will endeavor to find out as we study his history from his origin through his growth to his final development.

The next thing we wish to notice in our study of man, is his condition and his enviroments immediately after his creation.

First his condition. The first thing we wish to say in regard to his condition is that he was perfect. We wish here to say to our readers that when we use this adjective perfect we use it in direct connection with the noun it describes. So when we say the man was perfect, we mean he was a perfect man and not a perfect

angel or a perfect anything else, and the perfection of which we speak belonged to him as a man only. This word perfect as a part of speech is made often to mean by some people more than Webster or Worcester ever dreamed of, and here let me say once for all, for I wish my readers to understand that I fully believe that God deals with all mankind as a unit and as a character, and in no case as an individual. So what he says and does to Adam he does and says to all Adam's posterity and we use the word man as a generic term meaning the whole human race, so the whole human race was perfect in Adam having complete possession of all the physical, mental and spiritual powers and was fitted in every way for the position in which God placed him and that is, over the work of his hands; that means God made man his Superintendent and gave him authority over the work of his hands, see Gen. 1-26-28. Job. VII-17, Psalm. VII 4-6. Heb. II-6 to 9.

This made his relation to God three-fold. First that of a son, God is his Father

having created him and his relation and obligation to him as his son is, love and reverence, which is the duty of every son to his parents.

Second, that of a subject, God being his king and rightful ruler.

Third, that of being a servant, God being master, and this service should be given, not as a task but as a highly exalted privilege. His environments we cannot enumerate. Suffice it to say they were all that he could need to make him comfortable and happy.

And this finishes up the description of the six day, i. e. ages of creation in so far as we have been able, in so brief a space to write them. What we have written is so very little, in comparison to what might be written, and what we know, is so very little in comparison to what might be known that we almost feel as if we owe the reader an apology, and yet we feel that we have written enough to help the reader to lay such a foundation for his faith in God and the truth of the bible that all the arguments of infidelity will.



never be able to affect it. When we look out over this grand old world, with all its harmonious arrangements, and its artistic beauty, and take into our consideration the grandeur and magnificence of the heavens, we feel that we cannot close this division of our subject, with more appropriate language than that of the Psalmist David, Given in the XIX-1 to 4. "The heavens declare the glory of God and the firmament, sheweth his handy work; day unto day uttereth speech.

And night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world. In them hath he set a tabernacle for the sun."

The next thing we wish to consider in our investigation of the relation of man to science and the bible is the obligations that God laid upon man as his subject and the instructions that he gave him as his superintendent.

The first instructions God gave to man as his superintendent we find in Gen. I-28,



and is as follows: "And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion, over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth."

The first four short sentences of the above verse contain all the instructions that God ever gave to man as his superintendent. At a first glance they are so brief that they seem altogether insufficient and yet when we analyze them and study them thoroughly we find that they contain everything necessary to enable man to know his duty.

Here and now we will take a retrospective view of the line of thought that we expect to follow out, in our investigation of the relation of man to science and the bible and we wish to reverse our topic and put the bible first. The reader may ask why now and not in the start? We answer because in our discussion of the harmony of science and the bible, we wished to prove positively that all the statements

made in the bible were upheld and proven to be true by the facts discovered by the investigations of science: this we think we did and thereby proved the perfect harmony of science and the bible.

And now in our study of the relation of man to each we place the bible first, for upon man's relation to the bible rests his relation to science; the bible is God's revelation of himself to man, see, Jon. V-39. See Tim. III-16. Man's relation to the bible or to God which is the same, is twofold. His moral relation which is threefold, (as we have already spoken) that of a son, that of subject, and that of a servant and all three of these may be expressed in the one word, love, and the second from the position in which God has placed him as superintendent or ruler over the work of his hand and all this relation or duty may be expressed in the one word, Obedience. Here we wish to notice the distinction between love and obedience for neither one under any circumstances can take the position or perform the duties of the other and while this is true, we do

not think that love can exist, at least in a living sense without obedience, yet obedience may exist and we believe often does from entirely selfish motive, without the presence of a particle of love. And in this they are very like faith and works and mean about if not altogether the same thing at least, we know that faith and love are so nearly the same, that one is never present without the other. In this comparison we mean of course saving faith, for one might believe the whole bible and not love God a bit but this last is only belief and not real faith, for the word faith as generally used in the bible includes acceptance and trust as well as belief. I think that the Apostle Paul has reference to the distinction between love and obedience in 1st Cor. XIII 1-2-3 where he says

1. "Though I speak with the tongues of men and of angels and have not charity, i. e. love., I am become as sounding brass or a tinkling cymbal.

2. And though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith,

(in Greek, confidence) so that I could remove mountains and have not charity I am nothing.

3. And though I bestow all my goods to feed the poor and though I give my body to be burned and have not charity it profiteth me nothing."

The Apostle Paul makes it very plain here that a man might obey, all that obedience required and not have love and it would profit him nothing. Having shown in the above our meaning in many things wherein we might have been misunderstood, we turn again to the instructions that God gave to man as the superintendent over his works.

The first instruction was to multiply and replenish the earth and the second to subdue it.

These instructions imply both a command and prophesy. For while God told man to do these things he knew they would be done. Herein is revealed God's eternal purpose as to the destiny of man that he shall people the earth with his posterity and subdue the world.

In the face of the above facts some may say, then man is a mere machine and cannot do anything of his own choice but that this is a wrong idea, as we can easily prove from many results of the present day. We will suppose that some inland town wants a railroad built to the coast, they contract with some very wealthy company to build that road, the agreements between that town and the company are all made, the contract drawn up and signed, then all the inhabitants of that town confidently say, we are going to have a railroad and the company says it shall be built and why this certainty, because both the town and the company know the company has an abundance of money, (which is power) to build, and although the company itself does not expect to do the least bit of the work, they say the road shall be built so they call for men and teams agreeing to pay good wages. When men and teams come flocking in and the railroad is built, now the point we wish to notice is this, though the road has been built according to contract

not a single man has been forced to work only in accordance with his will and perhaps not one has been kept from working that willed to do so, and another fact we wish to notice is none but those that worked received any pay. Now if man can with such certainty say he will do things, how much more can God, who is omnipotent in power and perfect in wisdom.

Now let us take a case to represent the moral side of this question, we will take for example the history of Cain and Abel, the two first children born into the world found in Gen. IV, here we find it recorded that Cain and Abel each brought an offering unto the Lord and the Lord had respect unto Abel and his offering but unto Cain and unto his offering he had not respect and Cain was wroth and his countenance fell. And the Lord said unto Cain, "Why art thou wroth and why is thy countenance fallen? If thou doest well shalt not thou be accepted and if thou doest not well, sin lieth at the door, and unto thee shall be his desire and thou shalt bear rule over him."

Now we suppose that no one will doubt in the least, but that Cain and Abel each one used the perfect freedom of their own wills in selecting their offerings, or in the manner in which they were made, and if any one could doubt, that doubt should be removed when we consider the language of the Lord when he said unto Cain, "Sin lieth at the door and unto thee shall be his desire and thou shalt bear rule over him." Herein not only declaring that man has the freedom of his will, but that he has power to exercise his will over all manner of sin. Having as we think fully shown in the above that although God is carrying out his purpose in the destiny of man, he does it without in the least interfering with man's free exercise of his own will. We will now turn again to the instructions that God gave to man and see how successfully he is carrying them out. First he was to be fruitful and multiply and replenish the earth and here we wish to notice this one fact and that is that God created in man the inherent qualities to carry out explicitly all the instructions



given to him. Before we proceed further in our study of man's progress, this peopling of the earth by man may be compared to a man starting to ascend a very high mountain. He starts up the foothills and goes upward to the top of one when he finds there is quite a hollow in front of him, so he must descend to the bottom, though it may be downward quite a way before he can ascend again, and he may find several such hollows and hills before he reaches the final ascent to the top, yet each hill being higher than the other, the trend of his travels is upward until he reaches the top; now the main thing we wish to notice is this, that it is just as necessary for him to descend as it is for him to ascend for it all lays between him and the top of the mountain, which it is his object to reach. Now we have used this comparison to impress upon the mind of the reader that it is just as necessary for man to have reverses as to have success, for in his condition they both lay between him and the object to be obtained.



We have used this comparison because we wish to use its illustrative teaching quite frequently, as we go on with our examination of the history of man. Now with this comparison before us we will turn again to the history of man and see with what success and how far he has carried out the instructions of his Lord and master. First we wish to notice the history of Cain and Abel, the first two of Adam's children and we are told that Cain became wroth at Abel and slew him which is equivalent to one half of Adam's generation, murdering the other half, surely a very bad state of affairs and one that will forever disprove the assertions that the world is growing more wicked for there has never been a time since then that one half of Adam's posterity murdered the other half, yet notwithstanding this destruction we are told that through Cain and the other sons and daughters that were born unto Adam, man multiplied until sixteen hundred years, (in round numbers) after that there was a great company of Adam's decendants living on the earth,

When man became so wicked that God was compelled to send on them a flood destroying them all but Noah and his family, just eight persons, we say God was compelled to send the flood, we mean that it was the only way that God could carry out his divine plan for if God had left them alone they had become so desperately wicked, that through the years to come they would have slaughtered each other and their corruption would have brought them so much disease and debility that there would have been far more suffering and death than the flood caused, and the human race would have become extinct, so God's judgment in the end became a blessing as this punishment was given through love and tender mercy for man's restoration. Man started again to carry out God's instructions with a righteous, strong and healthy family, and from that time on up to the present, notwithstanding there has been floods and famines, pestilence and wars, and the ravages of diseases according to the best information we can obtain, man has been multiplying and re-

plenishing the earth until, now there are millions and multiplied millions of the human race that are so different in color, character and manners that without investigation we might conclude they sprang from different sources, but when we consider the great influence that climatic changes, occupation and mode of living have upon man we very readily see how these differences of color, character and manners, may be brought about and all man kind still be the descendants of Adam and Noah. How long it will take man to finish this part of his instructions and complete the replenishing of the earth we cannot tell for we know that there are millions of miles of territory even in North and South America, not counting other countries and the isles of the sea, that are capable of maintaining and supporting millions and multiplied millions of people over and above those on the earth at this time yet when we consider that it has been only a little over four thousand years since the flood, when there were only eight persons on the earth and see how

rapidly they are increasing each year, we may readily conclude that it will not be very long until the first part of man's instruction has been carried out and the earth be fully replenished. As we expect to refer to the foregoing facts further on we will now return and see how far man has carried out the remainder of his instructions which was to "Subdue the Earth." We have in the foregoing sometimes spoken of these as first and second, yet in the carrying of them out they are all one for man could not multiply and replenish the earth without subduing it, neither could he subdue it without multiplying and replenishing it, as we shall plainly see as we carry on our investigation.

We will first analyze and define the word subdue. It means first to conquer, second to control, third to bring into service and all three may be embraced in the one word use.

Next let us define what the word earth means. I do not think my readers will disagree with me when I say it means

this whole world, of earth, sea, and air, if this be true which we think will be made plain as we go on, then when God said to man, subdue the earth he meant that man should conquer, control and bring into his service all the forces of nature that go to make up this Natural world in which we live, and in order to do this, man must understand all the laws that govern matter which would make him a perfect scientist and herein we see man's relation to science must be very close.

We do not mean that any one man should understand all the laws that go to make a complete scientist but we speak of man in the aggregate and we mean that all men as a unit must understand all the laws that govern matter and be perfect in science to follow out God's instructions and subdue the earth.

We will now turn to the history of man and see how far he has carried out these instructions.

When man came forth from the hands of his creator he was perfect and good,

having all the inherent qualities necessary to enable him to carry out all God's divine purposes and yet these qualities were simply intuitive and must be developed and cultivated to make them useful, so man must pass through years of trial and experience to gain the ultimate end of subduing the earth and about the first science that man began to use was the science of agriculture. This was necessary. In order to raise grain to make his bread he soon learned that he must break up and cultivate the soil in order to make his grain produce properly, so he makes his wooden plow, brakes his oxen to work, brings both into his service and along with these he discovers other laws of nature, among which is the law of momentum, which means that when any object is started in any direction it continues in that direction until it meets a force sufficient to stop and the greater speed it is given the more power it will have, the farther it will go, so in accordance with this law man makes his sling and his bow and arrow which he uses against the wild beasts for



his protection and his meat food. Pretty soon he discovers through the science of chemistry that with sufficient heat he can extract the metals from the ore and obtain his gold, silver, copper and iron. He brings them all into his service. With his gold, silver and copper, he makes money his medium of exchange, with his iron he makes machinery, implements of agriculture and instruments of war. Still he goes on advancing with his discoveries of steam, electricity and the etherial waves, bringing into his service the water, the air, electricity, and ether, until man gets on his railroad and moves with the swiftness of the wind. He takes his automobile and travels faster and farther than any horse. He gets into his aeroplane and vies with the eagle as he floats through the air. He sits down at a little machine in Chicago and talks to his friends over in New York City and if need be clear around the world, without the intervention of even a little wire. Like man multiplying and replenishing we cannot tell how far in the future it will be before man will have subdued it,



but when we look back over the past history of man, then at the present and see with what rapidity he is advancing we must conclude it will not be very long, the writer remembers very distinctly that when he was a boy and the first scythe and cradle was used to cut down the wheat and oat fields that men thought it a great invention, and some went so far as to say they did not think any one could improve it. But when we look at the machinery used for that purpose to day, I think the reader will readily agree with me that they have improved it quite a little and all other machinery has been improved in about the same proportion. When we look at the rapidity of the inventions of today we are made to wonder or may be to not wonder at what may come next, and there is brought to our minds the words of Jesus Christ wherein he says, "when ye see all these things come to pass know that it is nigh even at the door"—Jesus Christ had reference to the things of which he had spoken and we have reference to the things we have written but we think both

have reference to the same coming events as we hope to be able to make plain further on.

Up to this time we have dealt almost altogether with man's relation to science.

And now we will turn our attention to his relation to the bible which includes his relation to God his creator, for the bible is God's revelation to man. It is a very truthful saying that a workman is known by his work and this is so universally true that Jesus said, "By their works shall ye know them," and looking out over this natural world with all its varied forms of grandeur, harmony and artistic beauty and realizing it is all the work of God we are filled with awe, wonder and adoration, for such a being is beyond all the powers of our comprehension. And yet God, does not consider this enough because there is a spiritual world as well as a natural, and man being created a spiritual as well as a natural being, he is connected as much and no doubt far more with the spiritual world, than he is with the natural. So God gives man a book of revelation,

the holy Bible, where in he reveals to man all that it is possible for him to learn and know, both of God and the spiritual world.

And herein we see man's very close relations to the bible. We have heard some people give as an excuse for their not believing and obeying the bible, that there was so much in it that they could not understand. They say how can we believe what we cannot understand and yet we do believe and even know many things that we cannot understand, we know that on the same plant there are often flowers of three or four different colors, yet there is no one be he ever so well versed in botany who can understand why this is so. Yet he knows it is so. We know that it is our minds, that make our bodies do our bidding, yet there is no one that understands the connection between mind and muscles.

And we might go on and fill a whole page with such examples. If there is so much in the natural world that we cannot understand how much more in the spiritual, and further we know that the provision of God's grace is far beyond all

our necessities. There is far more good water in the world than we can all drink yet we will surely not die of thirst because we cannot drink it all, and there is more good food than we can eat, yet must we starve, because we cannot eat it all? So in the bible there are far more truths than we can understand yet must I starve my soul to death through doubt and disbelief because I cannot use it all? No! Oh no! Let us drink enough to satisfy our thirst and eat enough to satisfy our hunger and believe enough of the bible to answer our every requirement. But let us search the Scriptures to know all we can, for wilful ignorance is sin. Now we will try to search the bible with all the ability we can and find out all we can about the relation of man to the bible, and in order to do this we will turn again to the beginning of the history of man. The first thought that comes to us, is, that God saw that in order to fit man to rule over the work of his hands, it was necessary to instruct, educate and develop him, to fit him for his position in

life, so he places him under law that he may learn obedience, for there is none fit to command until they first learn to obey, neither is there anyone fit to govern and control others, until they first learn to govern and control themselves. So God being a wise teacher places man in the school of obedience and experience and like a wise teacher beginning with a primary class, he first gives him a short lesson, just one law, that being the law of the Sabbath. This law he was to keep by ceasing from his own labor and by meditation and consecration give himself to the service of God. Now let us search for a little while and find out what the scriptures say in regard to the law of the sabbath. We will first find out if we can, what day of the week Adam and all his generations kept up to the giving of the law by Moses from Mount Sinai.

First, let us take into consideration the fact we have already proven. That among all the creatures God has made, man is the only time keeper. Before man was created there was no record of time, there-

fore, it was eternity. Further let us notice that it was in the evening of the sixth age or period of this eternity, that man was created, and the next day being the Sabbath it was the first day of twenty-four hours, therefore, the first day of time, for Adam could not keep time before he lived, therefore, Adam kept the first day that he lived and as he must necessarily begin numbering his days, weeks, and years from the first day he lived, he must necessarily have kept the first day of the week.

We will search the bible and see if it is in harmony with this theory. We will turn to Mat. VI-33, here Jesus teaches that man's first duty is to God, saying; "but seek ye first the kingdom of God and his righteousness." Here we have a direct command to first seek God, making it man's first duty to seek God, so man should keep the first day of the week for his Sabbath. Some may ask, did not God command the Jews to keep the seventh day of the week, for their sabbath, we answer he surely did, but this was a typical sabbath and different from the first and



it was given as a sign between God and the Jews, see Exo. XXXI-13-14.

This Sabbath was a figurative or typical Sabbath, and represented that in the end of the works of the law, was to come the Sabbath or rest of faith, therefore, it was a ceremonial Sabbath and was done away with the ceremonial law which was fulfilled in Christ see, Gal. III-23, 24, 25. Here Paul likens the law to a schoolmaster or teacher, he meant of course the ceremonial law which in all its teachings prefigured the coming of Christ. He could not have meant the moral law of righteousness, for Jesus carries that all over and includes it in the law of faith and makes it binding on the whole world forever, see, Mat. XIII-37-38-39-40. Some may say, did the Jews keep the first day of the week as a Sabbath? In some instances they did, whether they did all the time, we are not able to say, but we can say the Christians did, as is frequently shown in the new Testament. And Paul in writing to the Hebrews IV-9-10. Says "There remaineth a rest (Sabbath) therefore, to the people



of God" meaning doubtless that after the seventh day or ceremonial Sabbath had passed away with the necessity that brought it, the churches, with a few exceptions, have kept the first day of the week as their Sabbath from the time Christ ascended into heaven until now. That first law that God gave to man is binding upon all mankind to day, just the same as when he gave it to Adam and it might be asked what is our duty toward the Sabbath day. In this age of the world, it is the same as at the start, that is, that we, by meditation and consecration, should render our service to God, and Jesus says both by precept and example. It is right to heal the sick and do good on the Sabbath day. But to use it for our own profit or pleasure is to violate God's holy law and man will have to render an account to God for how he uses the Sabbath day.

We might bring much more proof from the bible to prove the facts we have given in the foregoing, but do not think it necessary as the reader can search them out

for himself if he is not satisfied with the references we have given. So we will leave our study of the law of the Sabbath and take up the study of the next law God gave to man.

We find it recorded in Gen. II-16-17 and is as follows: "But of the tree of the knowledge of good and evil thou shalt not eat for in the day thou eatest thereof thou shalt surely die." Now we notice in the above quotation two very distinct facts; the first is that God gives to man a plain and definite law, and the second is that God makes plain to man what the result will be if man disobeys that law. We are well aware of the fact that a greater number of bible critics claim that the story written of man in the Garden of Eden is an allegory, and we are willing to admit that part of it is figurative but the important facts connected with it are very real. The tree of the knowledge of good and evil is doubtless figurative, and its fruit is figurative. Its effect as to making one wise is also figurative. We might well consider a few of these figures before

we take up the real facts. First the tree,—we notice that a tree is often used as a figure of a real nation or person and its fruit is used as a figure of the work and character of that individual or nation.

Jesus says “by their fruits ye shall know them and herein is my Father Glorified that ye bear much fruit” as to the figure of the knowledge of good and evil. We are free to admit that we do not know what it means. It is one of the mysteries of the bible that we are not able to solve so we will leave our readers to study it for themselves and form their own opinions. We might add that we have our opinion, but as we are not writing our opinions, our aim being to give our readers the real facts, and we believe that they will agree with us when we say that one proven fact is worth a whole book of opinions. Now to the real facts connected with this history of man in the garden of Eden. First there was a real man and woman, and second there was the real God there, and he gave to man a real law and told him what would be the real result if he

broke that law and further on in that story there was a real tempter. This tempter is introduced into that story in the form of a serpent, which in other places in the bible is called the Old serpent, the devil and satan, of which we wish to speak further on, but here we will say that the bible describes him as a personal being who is the enemy, or adversary, of both God and man. We must keep this fact in our mind as we go on in the study of this story, for this is the great principle that is involved. In Gen. III 1-6, we have an introductory description given to us of this enemy of God and man in the following language. "Now the serpent was more subtile than any beast of the field which the Lord God had made and he said unto the woman, Yea hath God said ye shall not eat of every tree of the Garden. And the woman said unto the serpent, we may eat of the fruit of the trees of the garden but of the fruit which is in the midst of the garden God hath said ye shall not eat of it, neither shall ye touch it, lest ye die."

“And the serpent said unto the woman, ye shall not surely die. For God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as God.” R. V., knowing good and evil. and when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise she took of the fruit thereof and did eat and gave also to her husband with her and he did eat.

This is the short history of the first temptation that satan, the adversary of man, presented to him and through which he was able to bring about man's fall and thereby bring upon man so much suffering, sorrow and death.

Now let us study those facts connected with this story and I think we may be much benefited thereby. First the temptation:—we wish to point out the fact that it was threefold. We will first consider the woman, separate from man for there was considerable difference in the trial and temptation of the two though the

result was just the same in both cases, as we hope to show further on.

We are told the first appeal of the tempter was made to the appetite of the flesh, we are told that when the woman saw that the tree was good for food, she was tempted through the appetite or craving of hunger. There was no sin in the desire for the food, the woman's sin consisted in her taking unlawful means to satisfy that desire and thereby breaking God's holy law. And are not all mankind still often tempted to take and use things to satisfy that desire that are against the laws of God and man? Either in the things they take or in the means they use to obtain them, it matters not which, for both are sin.

The next avenue of that temptation was through her eyes. It was pleasant to the eyes, so she coveted it and committed the sin of covetousness.

It was no harm for her to look at the tree and its fruits and admire its beauty or even to desire it, but her sin consisted in taking it unlawfully and do not all

mankind sin in the same manner. To illustrate more fully if my neighbor has a beautiful horse it is no sin of mine to admire its beauty or wish to own it myself, but if I determine in my heart to get that horse unlawfully or even to take the advantage of my neighbor to obtain it then I am committing the sin of covetousness.

The next avenue of the temptation, was love of fame and pride of life, ambition, and so on for we are told that she saw the tree was one to be desired to make one wise, one would think that the desire to be wise would be commendable in any one and under almost any circumstances, but we must remember that there are two kinds of wisdom. We do not want our children educated in the school of crime and law-breaking.

Next let us notice some of the differences between the transgression of Eve and Adam.

Turning to the Epistle of Paul to Timothy, 1st Tim. II-14 we find this written, "And Adam was not deceived, but the woman being deceived was in the transgression." It seems plain from this



quotation that Eve or the woman did not intend to sin but being beguiled, i. e. deceived, she did it ignorantly, while Adam did it wilfully and knowingly. The woman in the instance of her trial, lost sight of the crime of breaking God's holy law, but the man did not. One would think under these conditions that the man was the greater sinner but there are other facts to be taken into consideration. One, the law of marriage which was given before the eating of the forbidden fruit, which declares that a man must forsake father and mother and cleave unto his wife and further while Adam had all the incentives that Eve had to sin, he had the love he had for his wife, for he must have known if he had not eaten the fruit she gave him, she would have been driven away and been lost to him forever, and further, we turn to Eph. V-25 and read "husbands love your wives even as Christ also loved the church and gave himself for it."

Now if Christ gave himself for the church why not Adam give himself for Eve.

These are facts we may very well study. The next we wish to notice is the result of Adam and Eve's transgression and that result is just the same, notwithstanding Eve's ignorance or Adam's excuses and here we wish to mention one more thing in connection with Adam's transgression. The serpent was not allowed to use one particle of force to control the wills of Adam and Eve, what they did was of their own free will. Now the result, God said to the man. "In the day thou eatest thereof thou shalt surely die." Before we fully take up the study of the result of the sin of Adam and Eve, we wish first to notice the extent of that sin, and the depth of iniquity into which they had fallen. Their obligation to God, as we have shown on a former page, were threefold. First, as children, they owed God love and filial affection; second, as subjects, they owed to God true allegiance as their king; third, they owed to God as their master, obedience and service. So their sin was threefold. First, they dishonored God as their Father. Second, they rebelled and turned traitors to

him; and third, they served the serpent, the devil and satan, and all this they did of their own free will. The Apostle makes this very plain in his Epistle to Rom. VI-16 wherein he says "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness," and in the last verse of said Chapter he declares that the "Wages of sin are death" and they that will to serve the devil, are his servants and more than that, they become his children see, Jno. VII-44, here Jesus Says "ye are of your father, the devil and the lusts of your father" R. V. ye are willing to do. So we see what a wonderful difference this sin made in the relationship of man. It severed all his relationship with God and transferred it all to the serpent, the devil and satan, and yet how little some people realize what sin does.

"For in the day thou eatest thereof thou shall surely die" and did Adam die? we answer he did, soul and body and spirit and would have remained eternally dead,

if God in his goodness and mercy had not redeemed him from that death, but God foreknowing all things had provided a ransom for man in the person of his beloved Son, whereby man is still left with the freedom of his will to choose to serve God or satan. As we expect to give much proof of these facts as we go on with the study of the relation of man to the bible, we will here study the time and nature of that death. As to the time of the death, Adam did die in the day he ate the forbidden fruit, according to the definition we gave to the word day in the former pages of this book, and now let us look at the nature of that death. First it was natural. Adam's body died and returned to dust as it was. Second it was a legal death, his spirit became dead under the law, lest some should not understand what this means, we will try to illustrate it by our own natural laws, for instance when a man commits the crime of murder the penalty being imprisonment for life, he is tried, found guilty, his sentence is pronounced by the judge and he is sent to

prison for life. The very instant he enters that prison he becomes dead under the law (legally dead) he loses his citizenship and he loses his inheritance, his entire relationship, even the most sacred tie, that of matrimony for his wife is divorced, if he has one, and he even loses his name and becomes a mere number. So man by sin, becomes dead under the law to God, he loses all his spiritual relationship to God, but as we said above, God in his goodness and mercy provided a redeemer in the person of Jesus Christ, his beloved son, so he makes man a promise that the seed of the woman should bruise the serpents head and the serpent should bruise his (man's) heel and lest we forget to explain what this promise means, (for it is couched in figurative language) we will here give a brief explanation of what it represents. In the first place we wish to notice that the head contains all the directing power of the body, while the heel is the lowest member or part of the body, and the word bruise means to destroy or put to naught. So we have this explanation, the seed of the

woman is to bruise all the power of the serpent while the serpent is to bruise his heel. Now we know that the body, i. e. the flesh, is the lowest part of man and may be plainly represented by the heel. So we have this great truth made plain that the seed of the woman is to destroy all the power of satan or the serpent. While the serpent is to only bruise or destroy man's body, and even that will be brought to naught for man is to receive a new body when he is born into Jesus Christ as the second Adam, 1st Cor. XV 45-46-47-48-49. And that the seed of the woman is to destroy the serpent's power. Paul makes plain in Heb. II-14 to 18. And this seed of the woman, how it covers her with Glory for it does away with all the blame she had incurred in causing man to eat the forbidden fruit for she brings to him a savior that saves him from all his sins and reinstates him in the full favor of God, and again brings him into full relationship to God and herself, also into her full relation to him as his helpmeet. So by the death of

Christ, man was placed back just where he was before the fall. We know that there is an idea in the world that Adam and Eve are responsible for much of our sorrow and suffering and they often lay their faults to what they are pleased to call inbred sin. The bible does not use any such terms. It is not within its sacred pages the advocates of this doctrine often quotes in support of it the language of David in Psalm LI-5. Behold I was shapen in iniquity and in Sin did my Mother conceive me (margin warm me) at a glance one might think this was pretty conclusive proof, but we must take into consideration the fact that this Psalm contains the prayer of David for forgiveness for what he had done and the sin he had committed when he had unlawfully taken Uriah's wife and had him put in the forefront of the battle and slain. David repented and was confessing his sin unto God and the language we have quoted doubtless had reference to the sin or rather double sin that he and Bersheba had committed in that transaction and had no



reference whatever to what is called Adamic sin. To say the most we can about the meaning of the language of David in the above quotation it is somewhat obscure as to its reference and meaning, but there is plenty in the bible that is too plain to be misunderstood and we refer the reader to those passages that are plain, Rom. V-12 to 21 inclusive. The apostle speaks too plain to be misunderstood, in the 18 and 19 verses as follows: 18th, "therefore by the offence of one judgement came upon all men even so by the righteousness of one the free gift come upon all men unto justification of life. 19th, For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" and 1st Cor. XV-22 and Ezekel XVIII, read the whole chapter it does not need any comment, for any one can understand. We might bring many more scriptural proofs that Jesus Christ atoned by his blood shed for Adam's sins and there is no such thing as original or inbred sin. All this of course has reference to Adam's spiritual man and not to the

flesh or carnal man (his natural body) for the serpent has power to bruise, afflict and even destroy that, but when man subdues the earth as we have shown in the former pages, then we fully believe he will find an antidote for every disease and through these and the sanitary laws that govern his physical man, he will free himself from pain and disease and live out his allotted time without suffering, and there will cease to be any little short graves in our cemeteries. That man inherits disease and appetites and even to some extent character from his parents, no one can reasonably deny, but the sin of Adam has nothing to do with that kind of descent. Some might and even do claim that Christ died for all and that all are saved. We answer in so far as Adam's sin is concerned that is true, but Jesus' death only placed man where he was before the fall, and now every man stands on his own responsibility. So if we sin, because we will to sin, we must will to return to God by complying with the conditions that God has made for redemp-

tion and salvation, which are repentance and faith in the Lord Jesus Christ, of which we wish'to speak more fully further on. But here we wish to take up and study the serpent that tempted Eve and see if we can find out from whence he came, what he has done, what he is doing, what he will do, and what is to be his final destiny.

We have already told in part what the serpent is, but we will here repeat in part and go on and give all the names by which he is called in the bible. In many places in the bible he is called satan, the devil and the old serpent and also Apollyon and all these names.

Either, by direct application or reference means destroyer. He is also called the prince of this world and the prince of the of powers of the air. All these names represent character. We shall only use a part of them here but may refer to them as we follow the history of man.

As to what he was, it is believed by many bible students that he was once an angel of God, or perhaps more likely

one of the sons of God for though God has only one begotten son Jesus Christ, who the bible tells ~~us~~ <sup>Jesus</sup> was be-gotten of the Holy Ghost, which ~~is~~ <sup>is</sup> God, has according to the bible spiritual sons that worship around his throne see, Job. XXXIII-7 also Ch. I-6-II 1. What real relationship these sons of God have to him we do not fully know but it ~~must~~ <sup>must</sup> be a very intimate one and satan also seems to have been permitted to be with them but his purpose was not to worship God but to accuse Job of being insincere in his service and what satan was permitted to do at that time with Job he very probably could do with all God's servants at that time for Job was a representative character, for though God is no respecter of persons yet he is a respecter of character.

Before we proceed further, we wish to notice this one great prominent fact, and that is, that all the intelligent Creatures that God has created, have the perfect freedom of their own wills, which freedom is only limited by the freedom of other intelligent individuals. It would seem that

there are very many people that do not understand the law of freedom, therefore we wish to give an illustration. We will take for instance the laws of our United States, which we boastfully claim and rightfully too, is the land of the free, but we sometimes forget, or through the blindness of prejudice do not see that our own freedom stops just where our fellow citizen's freedom begins. That means that the freedom of the will is governed by the eternal and unalterable law of justice and this we know that God's throne is founded on justice and so is the freedom of the will. God himself cannot destroy the freedom of the will without destroying his own throne and yet each individual can forfeit the freedom of his own will by rebellion against God and his throne of justice. Thus removing from its foundation his own liberty, which can never be restored without the satisfying of justice which Jesus Christ did. Jon. III-14 to 19 inclusive. Heb. IX-26-27-28. Thus man was restored to the freedom of his will and now we will turn to the history of satan and try

to answer the question as to who and what he was. We find in Jude 6 this language, and the angels which kept not their first estate but left their own habitation. He hath reserved in everlasting chains under darkness unto the judgment of the great day 2nd Pet. II-4.

For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment, now just a little comment upon the above two passages of the bible will make them very plain. Jude says that the angels which kept not their estate, the marginal reading and the R. V. says their own principality, now these angels must have had a principality or they could not have left or lost it, and we know that a principality is a part of a king's dominion over which a prince appointed by the King reigns.

Now we have this fact set before us that one of God's angels, sons, or princes rebels against God, that is, kept not his first estate, therefore is under condemnation before God and his government.



Now with the above facts fresh in our minds, let us turn to Rev. XII-3 here John the Revelator tells us. And there appeared another wonder (margin sign) in heaven and behold a great red dragon and in verse 4 he says his tail drew the third part of the stars of heaven and did cast them to the earth, and in verse 9 he tells us that the great red dragon was the old serpent called the devil and satan. Now this great red dragon and the prince of the angels that "kept not their first estate are one and the same and all the evidence that can be obtained, points so plainly to that fact, that there are none that can reasonably doubt it.

When anyone is accused of crime we always try to find out if the accused had a reason, cause or an object for committing that crime; in short why should he have done it? So why did Satan rebel against God?

We think we can fully answer that by saying what cause did Satan have for his envy, jealousy, and covetousness? We answer because when God created man, He



says he placed him over the work of his hands. Then if the angels be the work of God's hands he is to be placed over the angels when in his final development he is fitted for that position. This is very plainly stated in many places in the bible. See, Psa. VIII-6. Heb. II-8. We know that most theologians think these references refer to Jesus as the second Adam, so it does and to man also, 1st Cor. III-21-22 23. 1st Cor. VI-2-3. Rev. II-21. John XVII inc.

All these passages seem to indicate very strongly that man is finally to be exalted above the angels, so we have said that no man, no not all men, can define or understand the origin, growth, and final development of a human soul. So the question "What is man?" cannot for the present at least, be fully answered.

By the foregoing reference from the bible we can have a good idea what caused Satan to rebel against God. It is thought by many bible students that the Prophet Isaiah has reference to Satan in his prophesy when he says, O! Lucifer son of

the morning (Margin Day Star) and so on Isa. XIV-12 to 27 inclusive. The prophet here describes Satan as being jealous, ambitious, proud and covetous, and here we have a good answer to the question why he rebelled against God for he did not want man, a seemingly poor humble creature of this satellite world, to be exalted above him, so he rebelled against God, and as he could not destroy God, his next effort was to destroy man who was made in the image and likeness of God. He would doubtless have succeeded, had not Jesus Christ, God's beloved son, stepped in between man and Satan and taken the deadly blow Satan aimed at man. Thus securing to man again the freedom of his will, which he had lost by his transgression giving him again the free choice to serve God or Satan and God seeing that man could not keep the law of obedience and that Satan would continue to tempt and destroy him through the weakness of the flesh gave to man a new law which is the law of faith. Rom. VIII-3-4-5.

Here we see very plainly, that the salvation of man is now, always has been, and always will be not by works, but by faith; the first man that was ever saved was Abel and he was saved by faith Heb. XI-4. Then some may ask, why did God give to man so many laws. We answer, to educate men that they through faith may accept Jesus Christ as their Savior. Paul says the law is our Schoolmaster to bring us to Christ. Gal. III-24-25.

Now let us carry out that figure and then we can better understand God's plan, in carrying out all his plans, for the salvation of man.

Now we know if a schoolmaster is successful he must have buildings in which to carry on his school and he must have his furniture or furnishings for that building and he must have charts and maps and other paraphernalia, to complete the requirements of his school. So God in order to make full preparations for his schoolmaster i. e. the law, when he would save Noah from the deluge tells him to build an ark, for the saving of himself

and family. Now after the flood a model of this ark is called the "Ark of the Covenant" and is to contain the law, the testimony and the emblems of life, which was Aaron's rod that budded and the pot of Manna, and was the building in which the schoolmaster i. e. the law was placed; see Heb. IX-4. After God had established his covenant with Noah and gave to him the figure of things to come he starts to erect the real building, so he calls Abraham out from among his people and establishes with him the farther covenant of Circumcision, which is a figure of the work of the Holy Ghost which separates all sin from the heart of the believer. This outward circumcision of the flesh profits nothing only as a figure or sign of the work done in the heart by the Holy Ghost. Rom. II-28-29 and IV-3-11.

So Abraham having received this sign practiced it himself and on all his children after him and when Moses was born, his mother placed him in the Ark, thus bringing him into covenant relationship with God and thereby saved him from the de-

struction of the Hebrew babes, visited on them by Pharaoh, king of Egypt. Exodus, I-15-16 and II (read the history of Moses. It is very interesting and instructive) and shows us that the teachings of his mother and this covenant relationship she made with God by consecrating her babe to him, had such an influence over him that in after life he refused to be the servant of Pharaoh and choose to be the servant of God. Heb. XI-23-24-25-26.

This history of Moses with its results seems to us to be a good reason why we should place our babies in covenant relationship with God by giving them the full benefit and protection of the church through its ordinances.

Now let us turn again to Abraham and try to follow God's plan in gathering his material and carrying out his plan in building and forming the outward body of his church. We will get much information thereby. Perhaps it would be well to consider the fact here that there is another party to be considered and that is Satan, the serpent, the great red dragon,

all these names mean the same person, the devil. And here we may very profitably examine a little into his (satan's) career and see what he is doing for we have already shown he is the arch adversary of both God and man and being as he is declared to be, very subtle, we may be very sure he has not been idle. So we do not have to look long until we see his work. He attacks Cain, the first man born into the world, persuades him to be his servant and causes him to murder Abel, his (Cain's) brother who had chosen to be God's servant. Why did Cain do so? "Because his own works were evil and his brother's righteous" see 1st John III-12.

And here began the fight by the servants of Satan against the servants of God and his Christ and it has been going on ever since. Satan worked so successfully with the world before the flood that the world became so sinful and desperately wicked, that it was necessary for God to send the flood and destroy the servants of Satan, in order to preserve to himself

a people (Gen. VI-5. 2nd Pet. II-4-5.) and carry out his eternal purpose of educating and preparing man to accomplish the end for which he was created. But they were not all wicked, even before the flood, for we read of Enoch who was so holy and righteous that he walked with God and was not for God took him, translated him to heaven, freeing him from the pains of death. Gen. V-22-23-24. Heb. XI-5. Doubtless there were hosts of others that served God in those days and are praising God in glory, whom the world did not notice. People often think that the world is growing worse and all is going to the bad, even God's people sometimes conclude that his cause is failing, Elijah in his day thought that God's servants had all been destroyed but God informs him differently. 1st Kings XIX 10-18.

The devil always tries to make it appear that he is far ahead of, and advertises his work far more than God. You cannot pick up a newspaper of today wherein Satan does not use more or less space



for advertising his work, there is scarcely a scandal that does not get into print and every murder, robbery, theft and all other crimes are hunted diligently and get into print and the devil almost always manages to get them printed as news, saving his advertising fees while there are thousands and thousands of good deeds done by the servants of God that are never mentioned. All over the civilized world there are multitudes getting converted and turning to God, and the pagan, infidel and heathen nations are pressing into the kingdom of Christ, and Satan manages to keep it as quiet as possible. You might ask why God permits this? We answer, because you never hear a wise general making any fuss if he knows he can and is, whipping his enemy. It is the one that is weak and is very much afraid, that is making the greatest show of his forces and what he is doing.

And here again we meet the question, why is Satan allowed to do all these things? If God is all powerful and able to do all things why does he permit Satan to per-

ecute his servants, and we give the same, answer we tried to give before and we repeat it here, because we must keep it continually in our minds, and that is, because of the eternal justice of the law that gives to all intelligent beings the freedom of their own wills until they have forfeited that right by endeavoring to deprive other intelligent persons of the freedom of their wills, this Satan in part at least has attempted, so he is under trial, and as every criminal has a right under the law of justice to bring all the evidence he can in support of his cause so Satan has a right to his freedom to act in that direction until he violates the law of freedom which he after awhile does, when he is condemned and judged and sentenced to his final doom, as we will endeavor to make plain as we go on in studying the history of man. And further it is necessary for God's servants to be, tried and learn to resist and overcome temptation, before they are fit to serve God in the positions in which he wishes to place them, so trial is a part of their

education, it is necessary for their development. So it was necessary for Abraham to be tried by very hard trials for God intended to place him in a very high position. He was to become the father of many nations and it was to be through him that all nations were to be blessed. This blessing was to come through the line of his descendants, in the person of the Lord Jesus Christ who was to become the great sacrifice for sin for all nations or the whole world. So God commanded Abraham to sacrifice his own son Isaac, in order that he might be not only the father of Christ through the flesh but the father of all God's spiritual children through faith, and Abraham did offer up his son in so far as the intent and purpose of his heart was concerned. He made a full and complete sacrifice, Gen. XXII-1 to 18 inclusive. Heb. XI-17-18-19. And here in Abraham, God lays the great foundation stone for the great structure of his church both the natural (i. e. the body) and the spiritual, (i. e. the spirit) and further we are told that all God's servants must be

individually tried to fit them each for the place God intends them to fill. 1st Pet. I-5-6-7.

Having ascertained that God laid the foundation of his church in Abraham, we pass on over a period of some four hundred years and in the land of Egypt under the reign of King Pharoah. We find God's chosen people the descendants of faithful old Abraham, now called through his grandson Jacob, the children of Israel, afterward called also the Jews. These descendants of Abraham were in bondage, absolute, cruel, and defenseless slavery, under the above absolute despotic monarch, Pharoah. Here we find also the babe Moses of whom we have spoken and who was consecrated to God by his mother through the Covenants of Circumcision and the Ark. He was taken from the ark by the daughter of Pharoah and adopted as her child, thereby becoming heir to the Egyptian throne and in consequence of his being the adopted son of Pharoah's daughter, he was educated in the highest schools, both civil and military that Egypt at that

time had, and it stood the highest then in civilization and education of any nation in the world, so we see how well God has had his servants fitted for the position he wants them to fill. As the history of the Jews is given so plainly by Stephen, in Acts VII, we will not repeat it here but ask our readers to get their bibles and read it there from the chapter we have given. In this history we also see the work of Satan in his opposition to God and his servants. He works through his servant the despotic king Pharoah to defeat God's plans. Some have said that Pharoah could not avoid doing what he did, for God said "for this purpose have I raised thee up that I might show forth my Glory in thee" and further that God hardened his heart to do what he did. But we must not forget the fact that God is dealing with Pharoah as a character, and in this character he is the servant of Satan and an enemy of God and his people, Pharoah had had his free choice between the service of God and the service of Satan, and he did not even have the excuse of not know-

ing God, as he claimed to have, for the children of Israel had been serving God in his kingdom for four hundred years and he must have known about their service but Pharoah was proud in his heart and would not notice the God of his slaves. So he says to Moses, "Who is the Lord that I should obey his voice to let Israel go. I know not the Lord, neither will I let Israel go." Exodus V-2.

Here we plainly see that Pharaoh had his choice with the freedom of his will, then we ask, did not God have a just right to treat him as the servant of Satan, God's Arch enemy? And did not God have the right to show forth his glory in him? And send all manner of plagues and punishment on him? Until he let his people Israel go, and God in order to educate his people and give them confidence in him visited his great plagues upon Pharaoh and his people and God led his servants out of Egypt, with a high hand delivering them from bondage, leading them with the pillar of cloud by day and the pillar of fire by night, dividing the

waters of the Red sea, letting them pass over on dry land, and when Pharaoh attempted to follow and take them back to Egypt and slavery, God allowed the waters to flow back and drown Pharaoh and his army in the Red sea. God still goes on educating and preparing his servants, the children of Israel for they are the material of which he intends to construct his Great Church. So he leads them through the wilderness giving them miraculously, quails for meat, and manna for bread, making springs to gush out of the rock that they might have water to drink, helping them to fight their battles and giving them complete victory over their foes, until they were led to the foot of Mount Sinai when God called Moses up into the mountain in order that he might deliver unto him the Law and the Testimony that was to be the school master to lead his servants to Christ. So Moses went up into the Mount Sinai and God delivered unto him the ten Commandments written on two tablets of stone, which he had directed Moses to hew out of the rock, instructing him how



to build the Tabernacle showing him the pattern thereof, therein the mount, with all its furnishings, and the laws that was to govern all its services. Among them being types, and figures, emblems and signs, all pointing to one definite object and that was the Lord Jesus Christ, and the great plan of salvation that he came to establish and carry out. And when all had been finished, God commanded Moses to set up the Tabernacle, and it was done. See Exodus XL.

And Moses and Aaron carried out all God's instructions, and instituted all the forms, ceremonies, and services, of the Tabernacle, and when this was done, the body of the church was fully formed and complete, and when the day of Pentecost was fully come, God breathed upon that church, the Holy Spirit of life, and it became a living church and there was added unto it that same day, three thousand souls. So Jesus Christ took twelve representatives of the body of the church under the law, representing the twelve (which was all) the tribes of Israel, and

added to them as he saw fit and gave us his great plan of the salvation of the world, from the time of his coming until he shall come again. We think it unnecessary to follow the history of the Jews or the church under the law, which is the same, for all the Jewish nation belonged to the church. So we will simply add, in conclusion that there was a constant struggle or fight going on between the servants of God and the servants of Satan, and it often seemed as if there were more of the servants of Satan, even among the Jews than there were servants of God, but in this we are often deceived as Satan always manages to make his servants far more conspicuous than the servants of God. This much we know and which is true, that God always kept enough servants among whom to preserve his laws, statutes and testimony until the coming of Christ and we still have this schoolmaster pointing with the plain unerring finger of Prophecy to both time and events, that ushered in the coming of the worlds' redemer, which is still a very strong aid in turning the world

to the Lord Jesus Christ. We will now turn our attention to the second great battle that Satan, the great red dragon, fought to destroy man and wherein he gathered all his forces and arrayed them against the son of God whom he gave to redeem the world and who in his official Character as the captain or prince of the servants of God, is called Michael. See Dan. X-13-21. XII-1. Jude 9. Rev. XII-7.

Before taking up the study of this great second battle between God and Satan over the possession of man, we wish to first call the attention of the reader to the XII chapter of Rev. A more beautiful, and magnificent, portrayal of truth through imagery, has never been produced, than the divine revelator gives us in this chapter; he starts out by saying, and there appeared a great wonder (sign) in heaven, a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. And she being with child travailing in birth and pained to be delivered. Before going futher,

we will interpret this language. The woman that John saw represents the Jewish nation and being clothed with the sun is a figure of the light of law bestowed upon her or which covered her. (David says thy law is a lamp unto my feet a light to my path way) this law points to the existence and glory of God. And the moon under her feet represents the lesser light of nature pointing to God through his works, and as man is placed over all these works, so the moon was put under her feet, her crown of twelve stars was the twelve tribes of Israel that constituted the church under the law, which was the crown of the Jewish nation.

And the child to be born was the child Jesus. The Jews had been watching, praying and painfully waiting for many years for the coming of Christ, and this child was to rule the nations with a rod of Iron, Psa. 11-9. Rev. II-27. XIX-15. John says further, and there appeared another wonder (sign) in heaven and behold a great red dragon. This represents satan, the devil, as John tells us in verse 9.

And the dragon stood ready to devour the child as soon as it was borned. This the devil did for he sent his servant Herod to destroy all the babes in the neighborhood where Jesus was borned, Mat. II-16. But he did not destroy Jesus for God was taking care of him.

And the child (when he had accomplished that for which he came) was caught up to God and to his throne. Luke XXIV-51 Mark XVI-19. Rev. III-21.

And the woman (The Jewish Nation) fled into the wilderness, that means the Jews were scattered among the Nation. As we are not writing about the prophecies contained in this chapter but merely its figures, we pass over the prophecies and leave them for future consideration. Taking up the language of the Apostle in the 7th verse he says, "And there was war in heaven, Michael and his angels fought against the dragon, and the dragon and his angels fought and prevailed not, neither was their place found any more in heaven." And the great dragon was cast out, that old serpent called the devil and Satan which

decieveth the whole world. He was cast out into the earth and his angels were cast out with him.

Then we are told there was great rejoicing in heaven. For the accuser of our brethren is cast down, which accused them day and night before God. And they overcome him by the blood of the Lamb, i. e. Christ, and by the word of their testimony. Therefore, rejoice ye heavens and ye that dwell in them.

Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time. This great war that the revelator speaks of in the above language was doubtless a spiritual war and actually did take place in heaven. A great many doubt this but the bible in many places intimates very plainly that Satan was before this war permitted to enter heaven and face to face with God accused God's servants; see Job I-6. II-1 to 6. 1st Kings XXII-19 to 22. Zech. III-1. All these above texts point to the fact, that Satan was permitted to meet

with the sons of God in his presence and if all that, why not in heaven? And if Satan was allowed to enter heaven, why might he not be permitted to take his angels with him. We do not pretend to know how many and who his angels were, but we are told that when he rebelled against God and fell, that his tail drew the third part of the stars of heaven, so his angel followers must have been very numerous. Why Satan was permitted to enter Heaven we shall not attempt to answer here because that would simply bring us back to the explanation of the freedom of the will, which we have already made as plain as we were able in a brief general work like this, so we will simply say he was permitted to do so until he had gone just as far as he could go in his effort to destroy the child Jesus, born of the woman as described above. This as we have shown he undertook to do at his birth, and when he failed there he did not give up but attacked Christ immediately after his Baptism by John the Baptizer; see Mat. III-15 unto IV-16 in-



clusive, Luke IV-1 to 12. Heb. II-18. IV-15-16. V-25.

Jesus Christ was baptized to consecrate or initiate him into his priestly office as mediator between God and man. See Mat. III-15.

Under the Law every priest that was consecrated into that holy office had to be washed with water before he was clothed with the priestly robes or permitted to offer sacrifices for the people, so Jesus in order to fulfill the law or fulfill all righteousness as he told John the Baptist was baptized, i. e. washed and God sent the holy spirit upon him in the form of a dove, anointing him into the priestly office. As Moses was instructed to consecrate or ordain the priests under the law; see Exod. XXIX-4-5. XL-12-13. Lev. VIII-5-6-7-12.

And Paul doubtless had reference to the same thing in Heb. X-21-22. What Satan had been doing during this interval of about thirty years since he had, through Herod destroyed so many innocent babies with the intent of destroying Jesus, the bible does not tell us, but he was doubt-

less watching for Jesus for it is highly probable that the devil did not know who was Jesus during that time for John says, he did not know him until he saw the spirit descending and remaining upon him (Jno. I-33.) and if John the baptist, whom God had sent to be his forerunner and announcer of his coming, did not know him, God must have also hid that knowledge from Satan, but when Jesus was baptized and God declared him to be his son both by word and sign, then the devil knew and immediately he began his work to conquer him. And it is singularly noticeable that the devil uses the same tactics in his second attack on man that he did in the first one, for we must not forget that Jesus was very man as well as very God. So Satan makes his attack through Jesus' human nature, just as he did with the first Adam. Thus when Jesus had fasted forty days and his human appetite for food was very strong and his human body very weak from fasting, the devil tempts him through his appetite just as he did Eve, saying, If thou be the son

of God command these stones that they be made bread, but Jesus could not be deceived being God as well as man, which the devil very probably did not know. For great is the mystery of Godliness. God manifest in the flesh (1st Tim. III-6.) So Jesus uses on Satan the great and powerful sword of the spirit. Ept. VI-17. Heb. IV-12. 2nd Cor. X-4-5. And Satan being defeated on that line of attack makes another. Here the devil knowing and feeling the power of the old sword concludes to try it himself. So from the pinnacle of the temple he says, "if thou be the son of God cast thyself down, for it is written, he shall give his angels charge concerning thee and in their hands they shall bear thee up lest at anytime thou dash thy foot against a stone" (Psa. XCI-11-12), but the devil like many of his servants just quoted enough of the bible to suit himself, so the devil is very careful not to quote the next verse wherein it says "thou shalt tread upon the lion and adder the young lion and the dragon" (or the devil and Satan.) So Jesus knowing this and being far better

in the use of the sword easily parries off the thrust of Satan and gives him a blow that defeats him entirely on that line, saying it is written again "Thou shalt not tempt the Lord thy God" (Dent. VI-16.) Being thus defeated in his second attack he tries the third, most powerful and last, when from an exceeding high mountain he showed him all the kingdoms of the world, saying "All these things will I give thee if thou wilt fall down and worship me." Then Jesus said unto him "Get thee behind me Satan, for it is written, Thou shalt worship the Lord thy God and him only shall thou serve." This last thrust was so effectual that it defeated the devil entirely and sent him on the retreat, but though badly beaten in the engagement he does not by any means give up the fight, as we shall soon see, but just here we wish to notice the similarity between the temptations through which the devil caused man to fall through Adam. The first, and through the victory of Jesus Christ. The second Adam, by which man was redeemed and held in his first proba-

tionary state. The similarity between these two trials are as follows. First, they were both through the natural appetite of hunger, how strong this appetite was in Eve at the time of her temptation, we have no way of knowing but we know that in Jesus it must have been very strong for he had fasted forty days and must have been very hungry. The similarity consists in this, they were attacked through the same craving of the flesh, hunger and in so far as the temptation is concerned, it does not matter whether it was presented through an apple or through a stone, to be turned into bread. The sin consisted in the fact that in order to satisfy that appetite, they must obey Satan and the second attack of Satan was through the love of pleasure, vanity, love of self. Eve saw it was pleasant to the eyes and Satan said to Jesus cast thyself down from the pinnacle of the temple, demonstrate thy power, simply an appeal to human vanity. Third through vain glory, love of fame; Eve saw it was a tree to be desired to make one wise and thereby became famous.

And Satan said unto Jesus, "All these kingdoms of the world and their glory will I give thee, if thou wilt fall down and worship me." It was no sin to desire the gratification of these human wants, but it was sin to obey Satan to get them and the first man, Adam obeyed Satan, sinned and thereby failed in his trial, but Jesus, the second Adam gained the complete victory over Satan and thereby proved himself able to help us in all our temptations. Paul says in Heb. IV-15, for we have not a high priest which cannot be touched with feeling of our infirmities but was in all points tempted like as we are, yet without sin and chapter II-18. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. But as we said above, the Devil does not give up the fight. We have only to read the four gospels to learn how continually he followed up Jesus, persuading the people to believe he was a deceiver, a glutton, winebibber, a friend of publicans and sinners and even accusing him of casting out devils by his own (the devil's) power, and further

being a blasphemer, until finally he persuaded Judas to betray him, and the Jews and Romans to crucify him by nailing him to the cross. The devil and the Jews thought they were murdering Christ, and in so far as the intent and purpose of their hearts were concerned they were; they murdered Christ in their hearts and were fully guilty of being murders, but they did not kill Jesus, it was the sins of the whole world that he died for. He says, "No man taketh my life, I lay it down of myself" (Jno. X-15-17-18.) The devil and his angels no doubt thought they were destroying Jesus but they did not know Jesus, for that great mystery of Godliness, God manifest in the flesh, is hidden away in the bosom of the father and in the secret chambers of the wisdom of God. It is hidden away from the understanding of devils and men. So when that great cry burst forth from the sin burdened (of others not of his own) and broken heart of Jesus, that rent the vail of the temple from top to bottom and shook the earth till the rocks were rent and the graves were open-



ed, and Jesus yielded up the Ghost Mat. XXVII. We can imagine what a jubilee of rejoicing was held by the devil and all his angels over all his satanic dominions. They were no doubt, so taken up with their reveling that they were filled with surprise and consternation when on the third morning after they thought he was dead and forever conquered, the arch angel descended from heaven with such power and glory, that it shook the earth and the stone was rolled from the mouth of the grave, when Jesus arose and walks forth from death and the grave in all the glory and power of his resurrection.

This glorious victory of Christ over death and the grave, must have wonderfully surprised and discomfitted the devil for he knew that he had committed the unpardonable crime for he had attempted to destroy the life and liberty of Jesus, thereby forfeiting his own right to liberty and the freedom of his will. Up to this time Satan was permitted to enter heaven and accuse God's servants before him, but now he knew he would be forever debarred

that privilege for he knew that since Jesus Christ, the son of the woman clothed with the sun, was caught up to heaven and was seated with God on his throne and had become the advocate between God and man, it would be useless for him (the devil) to undertake to accuse man before that court any longer, and that his only hope of success in any direction any more, was to dethrone Jesus Christ, so he marshalls all his spiritual hosts, and John the Revelator tells us there was war in heaven (Rev. XII-7) Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent called the devil and Satan which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him. And there was great joy in heaven because the accuser of God's servants was cast down which accused them before God day and night. And woe unto the inhabitants of the earth

and of the sea for the devil is come down into you, having great wrath because he knoweth he hath but a short time.

And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the man child. (this woman please remember is the Jews or Jewish Church). And to the woman was given two wings of a great eagle. The Romans with Titus captured Jerusalem and the emblem on their battle flag was an eagle. And by these Romans, the Jews were carried away and scattered among the nations. (in the wilderness) and the serpent cast a flood of waters after the woman. These waters represent the people of the nations, and it is said the woman shall be nourished, i. e. (the Jews.) God will see that they are taken care of, surely there has been no nation persecuted as the Jews have been, yet God is taking care of them and though they are scattered among all nations, God will bring them again into their own land at his own appointed time, for they will turn to Christ and he will reign over them as their king

and the waters (people that the serpent cast out as a flood after the women) are the nations of Europe, Asia and Africa, and it looks as if John's prophesy was being literally fulfilled, for the earth is certainly swallowing those nations up at this time.

And the dragon was wroth with the woman and went to make war with the remnant of her seed. Those Jews that accepted Christ, became the foundation of the Christian Church and all that have been added to it since we keep the commandments of God. Love to God and Love to man and the testimony of Jesus Christ. That he is the son of God and savior of the world and is able to and will save all that will come unto God through faith in his name. We have briefly, yet plainly enough to be understood, studied the history of man; first as a student under the laws of God given to man in his infancy and childhood before the fall in the garden of Eden and second under the laws of God's covenant with man through the institutions of the Ark and the law of

Circumcision. The foundation of his great school, the church was laid and finally the building was completed by Moses the first and greatest lawgiver and legislator of the Jews when he erected the Tabernacle in the wilderness and set in order all its forms and instituted all its ceremonies.

We will now take up the study of man under the new covenant of Grace and Truth as given to us by the teaching of the Lord Jesus Christ and through Faith in him. The history of this world holds up to our view the lives and characters of four great teachers. The first in point of time was Moses the teacher and Lawgiver of the Jews. His laws are so perfect in their construction and so just and upright in their requirements that they govern every court of Jurish-prudence in the civilized world of today, and so high and exalted are they that no legislation has ever been able to improve them and we cannot conceive how Moses could have obtained wisdom and knowledge sufficient to have constructed them any other way

than the way he said, and that was through the inspiration of God.

The next in time was Vespucius or Vetspushee of China. His laws and maxims and his sayings have been the controlling power that have formed the character of the Mongolian race and yet they are far different from the laws of Moses, for the laws of Moses are progressive in their every feature, while the laws of Vespucius are so binding and exacting that for thousands of years they have held the Chinese nation at a standstill. The next in point of time is Lycurgus, a Greek, of Sparta whose laws and legislation enabled the Greeks to attain a height in sculpture and other arts that have never been reached by any other nation, and yet unlike the laws of Moses, they were mixed with lusts and viciousness.

The last but by no means the least was Jesus Christ of Nazareth, King of Jews. The Laws of Jesus are far above all other laws because they are spiritual more than natural in their import, and the kingdoms of earth are falling before them

and heathen nations are bowing in submission unto them and his wisdom as a teacher is beyond comparison, Moses the first great lawgiver spake of him as follows:

“The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren like unto men, him shall ye hear” Dent. XVIII-15-18-19.

Jesus is the greatest and wisest teacher that ever taught in this world; he knew how to condense and simplify and still keep all the meaning the law contained and add still more meaning to his teaching.

He took all the laws of righteousness that contain our duty to God and added to them the service of love and condensed them into one, Saying “thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.”

Then he took all the laws that govern our duty to man added to them the law of love and condensed them, into one, saying, “thou shalt love thy neighbor as thyself.”



These two laws govern all the spiritual service of the church, both under the law and under grace.

Then Jesus takes all the ceremonial water, ablutions and washings, which were used in the service of the Tabernacle and grasps them together and gives us water baptism, which is a figure representing the outpouring of the Holy Spirit upon the servants of God, which is to cleanse them from all sin and its pollution, for as water is the natural substance used to cleanse all natural things, so the Holy Spirit is the Spiritual substance used to cleanse all spiritual things. Likewise Jesus takes all the bloody sacrifices used in the ceremonial service of the Tabernacle which are a type of the sacrifice made of himself for the remission of sin, and grasps them into one and gives us the Lord's supper which he declares is a memorial service, Luke XXII-19. 1st Cor. XI-24. Which he that eateth without faith, that is unworthily eateth damnation to himself, condemnation not discerning the Lord's body. 1st Cor. XI-24 to 29 inclusive.

These four laws govern all the service of the Christian Church both natural and spiritual. The first two are spiritual and belong to the spiritual church and service of God, the second belong to the natural church or body. They are simply confessional and have no saving qualities, yet to participate in them without faith is sacrilege while through faith they are very acceptable to God as our reasonable service, Jesus Christ having defeated Satan, the devil and old red dragon, on earth, redeemed man from under the curse of the law, made atonement for all the sins of the world by the sacrifice of himself on the cross, shed his own blood for the remission of man's sins, destroyed the power of death and conquered the grave by his own resurrection, having chosen his Apostles, he set up his own kingdom on earth, establishing its laws and doctrines and sending forth his heralds to gather into that kingdom all men that through faith will accept him, as their savior and their lawful and glorious king.

Then ascending into heaven, he hurls the great red dragon from all that glorious realm, preparing a place for all that love him, then takes his seat beside the Great and glorious God on his throne as the advocate of all that love him. Seeing all these wonderful things it is not to be wondered at that the Apostle Paul cries out, "Ye are not your own, ye are bought with a price, therefore, Glorify God in your body and in your spirit, which are God's." 1st Cor. VI-19-20. VII-23. Acts XX-28. Gal. III-13. Heb. IX-12 to 15 inclusive. 1st Pet. I-18-19. Rev. V-9. And now we come to the study of the history of man, under grace. And the first thing that will be necessary for us to learn will be the condition of man under that new law, when he is born into the world, and here we will take the position that all men are born good, pure, clean, and holy and are the children of the kingdom of the Lord and savior, Jesus Christ; in proof of the position we call the readers attention to the fact that Jesus came to put away sin, his very name indicates

that fact, for the angel said to Joseph the fiance of Mary, the mother of Jesus, and thou shalt call his name Jesus, for he shall save his people from their sins. Mat. I-21. Rom. V-18-19. Heb. IX-25.

These passages make it very plain that Jesus came unto the world to put away sin, if so, he did it or failed in his mission, but he did not fail, therefore, he did put away sin as Paul says by the sacrifice of himself,. We further call attention to the teaching of Jesus himself. He says, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven," and further "except ye be converted and become as little children ye shall in no way enter the kingdom of haven," Now we conclude like this, that if those in the kingdom are as little children, then little children are fit to be and are in the kingdom of heaven and if a sinner must be converted and become like little children before he can enter the kingdom of heaven, surely little children are fit to be and are in the kingdom of heaven.

And we are told by the Apostle John "in the beginning was the word and the word was with God and the word was God." 4th verse "In him was life and the life was the light of men." 9th verse. "That was the true light which lighteth every man that cometh into the world." Here the bible plainly declares that Jesus gives life, i. e. light, to every man that cometh into the world. So we feel confident in saying that the bible fully sustains us in the position that we take that man is born into the world good, pure, clean and holy. We know that there are a great many preachers and teachers that disbelieve the doctrine of infant purity and they often quote where God says he will visit the iniquity of the parents upon the children and other such scriptures to disprove our position, but all such scriptures have reference to the effects of sin and not to the sin itself. We know and willingly admit that children inherit from their parents defects and often the germs of disease, both of body and mind but these are not sin. If they were, the blood of

Christ will not cleanse from sin because these things remain in the mind and body of the believer after he has been born again and is admitted into the kingdom of heaven as a child of God, and we fearlessly affirm that whatever scriptures that are quoted that will prove that the babies are not holy will also prove that the believer is not holy, and all will freely admit the bible does not teach that. Some then may ask if all men are born pure and holy and are subjects of the kingdom of Christ, are all men saved? We answer they are until they reject Christ for be it remembered that being in the kingdom of God does not take from a man the freedom of the will. He can still choose to serve God or the devil and this choice is never taken away until it has ceased by limitation, and that will not be until the vail of the flesh is taken away, and final sentence is passed upon man and he is forever debarred access to a throne of grace. This privilege of a free choice is held out to man all through the bible. When good old Joshua had served Israel for almost

a century he said to them, "choose ye this day whom ye will serve" Josh. XXIV 14-15. 1st Kings XVIII-21. Jno. VI-67.

We hope the reader will not get weary of the references we give although we repeat some of them, that go to prove the freedom of the will for it is the most important fact connected with the salvation of man both under the law and under grace, for God has never had but one way to save men and that was, is, and always will be, by faith and faith alone. Then it may be asked, why did God give all these ceremonial laws to man? We answer, for an educator and not to save him. And now having shown very plainly that according to the bible, all men are born free and pure and clean under the provisions of God's love and mercy, we will now take up the study of the relation of man to the bible under this law of Faith. We can safely and intelligently say that the first and greatest sin that any man commits is rebellion against God, and why? We answer, because it is the foundation of every other sin, and the



first step in man's rebellion against God is his rejection of the Lord Jesus Christ, God's beloved son. For God hath appointed him to rule over all this kingdom and all men belong to Christ by purchase as well as by creation and preservation for he hath bought us by the sacrifice of his life and the shedding of his own precious blood. Then what is the result of our rejection of Christ as our lawful ruler? We answer we leave the kingdom and service of God and enter the kingdom of the devil and serve him, and the first punishment that we receive for this act, is the punishment of fear and all thinking men will agree with me when I say that fear is the greatest punishment that ever entered the human mind. The Apostle John has truly said, that fear hath torment. 1st Jno. IV-18 and Paul says that through fear man is all his lifetime subject to bondage. Fear was the first trouble that came to Adam after he sinned. It is fear of want, that cause men to rob and steal and covet and often murder their fellow man. It is fear that keeps the sinner from

returning to God after he has sinned. Satan the adversary of man uses fear to keep the sinner from returning to the service of God, after he has left it, the devil all the time tries through his deceit and falsehood to make men believe that God is angry with them, and he perverts the word of God, like he did with Eve, and Christ, to try to deceive them. He tells them the bible says God is angry with the sinner every day, and that is false. The bible does not say God is angry with the sinner, but it does say God is angry with sin, but it also says God loves men and so much so that Christ died for them while they were yet sinners, Rom. V-8. Jno. III-16-17.

And the adversary tries by sometimes telling a part of the truth to keep men from returning to God. Satan tells them they are unworthy and he uses their own conscience to convince them of that truth, and indeed that is true for we are unworthy, but that is only a part of the truth and to use it alone makes it a falsehood, for though men that are sinners

are of and within themselves unfit and unworthy to come to God, yet when they come through Jesus their savior, he becomes their worthiness therefore through Christ they are worthy to come to God and ask for, yea and obtain, forgiveness for their sins and be reinstated in his kingdom by becoming as little children. And now of what we have said, this is the substance; all men belong to God in their infancy by creation and redemption, Jesus himself having paid the purchase price by shedding his own blood. So that all men are unconditionally saved until they wilfully sin, and leave the kingdom of God. We wish here to notice particularly that there are two grades of sin and though far different in character, yet each kind takes the sinner out of the kingdom of God. Jesus Christ uses two parables to illustrate these two kinds of sin. One we will call wilful sin and is illustrated by the parable of the prodigal son wherein the son wilfully, deliberately and knowingly leaves the father's house and service. The two particular features of this parable to which we call

attention is, first he left the father's house, i. e. kingdom, and went into a far country and there wasted or threw away all the father had given him and second he left of his own free will. Luke XV-11. And the other parable is the parable of the lost sheep. This illustrates the sin of ignorance or weakness. The sheep is not said to have gone away of its own accord but became lost and unintentionally left the fold, and there are two features of this parable, we wish to notice, first the lost sheep was out of the fold, i. e. kingdom, but it got out by accident. It did not go out of its own accord. Second, the shepherd left the ninety and nine and went out and brought back the lost sheep regardless of its will or rather more properly speaking in accordance with its will for it did not will to be away but rather to be with the fold. While in the case of the prodigal son, the father did not go after the prodigal son; he had gone of his own free will and must return the same way. The lost sheep may be plainly illustrated in the life of the Apostle Paul when he persecuted the

church. He thought he was doing God's service. He was ignorant of the will of God and weak through the blindness of his prejudice, therefore, Jesus appeared the second time on earth to save him and told one of his followers to cure him of his blindness and when he saw, he repented of his sin, saying he was not worthy to be called an Apostle, for he persecuted the church of Christ. So we see if a sinner really and truly wants to be saved though sinning, through ignorance, God will save him if he has to move heaven and earth to do it. But we must not make the mistake of thinking that God will save the ignorant when they might learn and will not, for wilful ignorance is itself sin. Then it may be asked, if a man leaves the kingdom of God by sin can he return and how long may his probation last? And is there any hope of a second probation? We will answer the first question, yes. The prodigal son returned and as to how long it may last and if there will be a second, we can find an answer to both in Jesus's parable of the vine.

He says "I am the vine, ye are the branches." Jno. XV-5-6. "He that abideth in me and I in him the same bringeth forth much fruit for without me ye can do nothing. If a man abide not in me he is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned." Now this we know, that a branch may be cut from one vine and grafted into another and grow and bear fruit and a branch may be cut from a vine and be grafted back into the same vine and live, grow and bear fruit, but if they be cut off and wither and are burned, can they be grafted back then? All know they cannot, and as to a future probation the bible is very plain in its statement of the fact that Jesus made his sacrifice for sin in this life and if there is any sacrifice for sin in the future world the bible does not say one word about it, and the hope for such a thing is built upon speculation altogether and speculation that has not one single fact upon which to rest its foundation. In this life it is very dangerous to put off our coming back to

God, for the bible tells us that no man can come without the help of God's holy spirit, and Jesus said when he went away he would send the Holy Spirit and he would reprove, i. e. convince, the world of sin, so every one may know when he feels he should come to God. He had far better come, for it is the Holy Spirit giving him that feeling and it is very dangerous to put it off, for God said to the antediluvian world, "My spirit shall not always strive with man," and the prophet Hosea, said of Ephraim "Let him alone he is joined to his idols" and Jesus said of certain characters "Let them alone they are blind leaders of the blind," and the Apostle Paul says of Esau after he had sold his birthright, he found no place of repentance though he sought it with tears so we know that the safest time and the best time for a sinner to return to God is when he feels that he should. Some may wish to wait for an overpowering influence of the Holy Spirit and through the prayers of friends and special efforts of the church, it may come, yet it is not



safe to wait for it, for in every invitation in the bible and it is full of them, we come face to face with this one fact, which is that all men are left to the freedom of their own choice.

And this brings us to this question, if any one leaves the kingdom of God and becomes a sinner against God either by accident or design, how can he return and be admitted into God's kingdom again? We answer, by faith alone. We know there are churches that differ with us in the above answer so we ask the patience of the reader while we plainly show why we say we are saved by faith alone.

In endeavoring to make ourself plainly understood in the above answer we wish first to call attention to the fact that the church or kingdom of God on earth is two-fold, as we have made plain on a former page. There is the temporal or body and there is the spirit or spiritual. While there is but one church or kingdom, yet the temporal may exist and be known without the spiritual. And the spiritual may exist without the natural, yet the natural with-

out the spiritual is dead and the spiritual without the natural though it may be alive is ineffectual. These facts are plainly taught in the bible for we are plainly told that the body without the spirit is dead. James II-26. And Jesus told John on the Isle of Patmos to write to the church at Sardis and tell them he knew their works, that they had a name, they lived, but that they were dead, Rev. III-1.

Now in the above quotations it is made plain that the body without the spirit is dead, the word death here means inactive, incapable of doing anything. We know that a dead body is just as perfect and complete a body before dissolution takes place as it was when it was alive but it cannot accomplish anything so the outward church may be just as perfect as it can be made in its organizations, having a nice house in which to meet, a nice arrangement for music, a nice pulpit and every thing else up-to-date, and if the Holy spirit be lacking in its members, it is dead. There will be no fruit, nobody will be saved and on the other hand there must be a properly

organized body or the spirit cannot save men, for Paul says to the Romans X-14 "How then shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard and how shall they hear without a preacher and how shall they preach except they be sent." And we might add, how can they be sent without an organized church to send them. So we see the kingdom of God i. e. the church is made up of two distinct characteristics, each one is distinct from the other in the work it does and yet one is dependent on the other for its success in the work it is intended to do, and yet they must work together in perfect harmony for neither one can succeed without the other, so God has ordained that the world shall be saved through both the natural and the spiritual. Yet there are no saving qualities in the natural, any farther than it is the means God has ordained through which men are to be brought into the spiritual kingdom, wherein they are saved and they, both the natural and spiritual, must be alike

in every particular just as near as a natural can be like a spiritual.

So in the natural church we have two formal services, the baptism of water which is the door into the natural church and the formal service of the Lord's Supper wherein we do declare our faith in the broken body and shed blood of Jesus Christ for our full salvation from sin.

These two are simply types to represent the real things that do save, first water baptism, by being the door into the natural church is a figure of the baptism of the Holy Spirit which is the door into and whereby we enter the spiritual kingdom or church of God and second, the Lord's supper is used as a figure of the broken body and shed blood of the Lord Jesus Christ. There is no reasonable thinking person who can believe for a moment that there are any saving qualities in the bread and wine used in the formal or outward service of the Lord's supper. Jesus says "Verily, verily I say unto you, except ye eat my flesh, and drink my blood ye have no life in you." Jno. VI-53.

All thinking persons must agree that this cannot be taken in a literal sense, but is figurative and means that we must believe that he died in our stead and by accepting him by faith, we feed our spirits on him and are thus kept spiritually alive, just as our food and drink keep our bodies alive, the 63rd verse of the above given chapter makes this plain. Jesus says, "It is the spirit that quickeneth, the flesh profiteth nothing." If these things be true the Lord's supper is simply confessional and has no saving qualities any more than we do thereby confess before men our faith in Christ and thereby merit his promise that he will confess us before the Father and his holy angels, Luke XIV-8. And we have never heard any person or preacher contend that there was any special position or mode necessary for the proper performance of the service of the Lord's supper and if one of the sacramental services of the church is simply figurative, the other must be also. So if the Lord's supper is a figure of the broken body and shed blood of Christ, the water baptism

must be a figure of the washing and cleansing power of the Holy Ghost.

And it is called a sacramental service, the word sacrament means to bind by oath, so by the act of baptism we take the oath of allegiance to God and to his service. It is also called putting on Christ outwardly, taking upon ourselves the obligation of the holy life, publicly confessing our faith in the Lord Jesus Christ, and in the power of his blood to wash and cleanse us from all sin, and upon the part of the church it is a public acknowledgement that the person baptized is a proper person to enter the outward kingdom of God, as we have already said it is the door into the body of the church and is a figure of the door that enters into the spiritual kingdom of God. Now there are four things to be considered in connection with water baptism, first, there must be a proper subject to be baptized. Second, there must be a properly commissioned administrator, one ordained by the church to administer the rite. Third, there must be clean water applied to the subject as a figure of the



application of the blood of Christ upon the heart or spirit of the subject, and fourth, it must be done in the name of the Father and of the Son and the Holy Ghost. When Jesus commissioned his disciples to go into all the world and gather into his kingdom all his redeemed he said unto them, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved but he that believeth not, shall be damned." Therefore we conclude and very properly, that the literal meaning of baptism is to cleanse or to wash and in all the bible there is not a single sentence as to form, mode or position in which it shall be done, and the only way we have of deciding the mode, is simply by inference and it is agreed by almost all christians that there is no power in water to wash away sin; it is simply a figure of the baptism of the Holy Ghost that John the Baptist said that Jesus would baptize with, when he came. So if we are to get any idea of the mode of water baptism, we must get it from the mode of the spiritual baptism,



which it represents and the spiritual baptism is always said to be done by pouring.

The prophet Joel II-28-29 says, "And it shall come to pass afterward that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy and your old men shall dream dreams and your young men shall see visions and also upon the servants and upon the handmaids in those days, will I pour out my spirit.

It is generally believed that this prophesy of the prophet Joel had reference to the day of pentecost and if there is any doubt about that Peter in his quoting that prophesy on the day of pentecost settles that point. Acts II-16-17-18.

We might go on and give reference after reference about pouring out of the spirit and of sprinkling of clean water which all doubtless refer to baptism but we desist as we wish to be as nonsectarian as possible to be consistent with the truth; the main thing we wish to impress upon the mind of our reader, is that water applied in the name of the Trinity is

baptism, and fulfills every requirement of the bible without reference to mode, whether sprinkled on or poured on or put beneath it, it is all baptism, and if done with full purpose of serving God the comer thereto will not lose his reward. So we will leave the reader to read and study the bible and form his own opinions. And now we will take up the study of man under the law of faith. It will be remembered that we said, men were saved by faith alone and now we will study the bible and see if it does not uphold that great truth.

We call attention first to the gospel by St. John I-11-12. It is declared that Jesus came unto his own, and to as many as received him, to them gave he power to become the sons of God even to them that believe in his name. Allow us here to say that believe and faith mean just the same thing and are often used interchangeably and are perfect synonyms.

In the above passage we find there is no other term expressed only to believe in order to become the sons of God and

in John III-14 and 16 the only condition of being saved is faith or belief, also Jno. VL-40-47. XI-25-26. Acts XVI-31. Rom III-21-22. 1st Tim. IV-10 Rom. III 26 to 30 inc. IV-4-5-9-11-13-16-24. V-1.

We might go on with these quotations until our time and the patience of the reader were used up, for the bible is full of the doctrine of salvation by faith alone. So we will close our references by asking the reader to read the XI chapter of Heb. and referring to the fact that in almost all Christ's miracles he said unto his patients "according to your faith be it unto you," showing plainly that Jesus' whole teaching was salvation by faith. Some may say "is not repentance necessary in our salvation?" We answer, it is necessary because it turns us toward God but has no part in our saving. Bible repentance simply means to turn away from sin and we cannot turn away from sin only by turning toward God. And repentance must be preceded and also succeeded by faith. We must have faith to believe there is a God and that we

are responsible to Him for our actions and that he loves us before we will be sorry for our sins and we must be sorry for our sins before we will ever repent or turn away from them, and after we have repented we must have faith to believe that Jesus Christ is able and willing to save us before we will come and ask Him to save us, so we see it all depends upon our faith.

Allow me here to give an illustration. We will suppose a man to be afflicted with cancer. His home Doctor tells him he cannot do anything for him. He must die, which in nearly all instances of that disease is true, but this man hears of a doctor in some far city who can cure him. He sees many around him who have been cured, and that gives him sufficient faith in the doctor in that far city to go to him, and try him; he gets on the train and goes to him and takes his perscription and is cured; now his turning to that doctor and going to him on the train, did not cure him, but it was the prescription the doctor gave that cured him, yet he could not have been cured if he had not

gone. So we cannot be saved without repentance, but it is our faith in Jesus Christ which is the prescription that saves us and not our repentance. Please take another illustration, a man is in a desert and dying of thirst; a friend comes to him and tells him just back across the ridge there is a spring of good water, the dying man turns and goes to the spring and drinks and lives, now suppose when he came to the spring he had refused to drink; would he have been saved. Why no, for it is the water alone that saves him, so it is faith alone by which a sinner is saved. But we must not make the mistake that it is our faith that saves us, although it is often expressed that way, yet it is Jesus Christ that saves us, and we receive him through or by faith. I know there are many that teach that we are saved by work as well as faith, but the bible does not uphold that doctrine. They often quote that passage in James II-14-24 where-in he says "was not Abraham our father justified by works, when he had offered Isaac his son upon the altar." Certainly

he was justified by works, but we must remember that there is a great deal of difference between salvation and justification as used in this instance, for we must remember that Abraham was saved by believing in God before he offered up Isaac and the offering of his son, proved to the world that he had saving faith in God. And further, without faith it is impossible to please God for how can we serve God until we have become his servant. We must first take the oath of allegiance to God and enter his kingdom before we can please him by any of our works, and when we enter his kingdom and he has forgiven us and washed us and made us clean in his own precious blood, we are then fit to serve him and our good works are very acceptable unto him and like Abraham, we are justified by them. Jesus says, "Herein is my Father glorified that ye bear much fruit" John XV-8. Also Mat. VII-16-19. In the above passages Jesus compares the christian to a tree and his works to the fruit thereof, now every thinking mind must know that there must

be tree before there can be any fruit, and in the above figure there must be a christian before there can be any good works, and this tree, i. e. Christian, must be changed from a corrupt tree to a good tree by faith alone. Paul tells us that before we become a christian we are carnally minded and cannot please God, Rom. VIII-1 to 11 inc. We have been very plain in the foregoing, because there are a great many different opinions in the world about the salvation of men by faith alone, but I do not care much for opinions. They are apt to bias our judgment. I much prefer the plain truth of God, as it is in the bible and I believe my dear reader, you do also so I have given it to you by referring you to the bible in as brief a space as possible to make it plain hoping you will read all the references and be fully satisfied for yourself. The next thing we wish to consider is the victories of faith. In John VIII-32 Jesus said to those that believed on him, "If ye continue in my word ye shall know the truth and the truth shall make you free." And when they claim-



ed they were already free, Jesus told them, "Verily, verily I say unto you, whosoever committeth sin is the servant of sin," therefore we are in bondage to sin. And will faith deliver us from this bondage? We answer, it will. We have on a former page said, and to emphasize it, will repeat it here. That the greatest curse that ever came upon man because of sin, is fear. As soon as Adam sinned he became afraid of, and wanted to hide from the sight of God, and get away from God and this has been true of every sinner since that time. When we realize that we have sinned against God, our conscience condemns us and Satan often uses our conscience to drive us further from God, telling us we are not fit to come to God; that we must reform and quit our bad doings and anyone that ever has tried to reform before he comes to God for salvation knows he cannot do it and his trying to reform without God's help, is in itself a sin, for it is a denial of the truth of the bible for the bible says, "Can the Ethiopian change his skin, or the leopard his spots?"

"Then may ye also do good that are accustomed to do evil." Jere. XIII-23. So you see your effort to reform without God's help is a contradiction of God's holy word of truth, and while we feel unworthy to come to God, we must remember that God never accepts or helps any one because of their worthiness for there are none who are worthy, but God does love and save sinners because of their faith, for if we believe God, it is counted unto us for righteousness. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Mat. XI-28-29. And God says by the prophet, Isa. "Come now and let us reason together," Saith the Lord "though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Isa. I-18. It is useless to give more quotations for the bible is full of the expressions of God's love and willingness to save, and if we believe them it will take all fear out of our hearts so we see how faith will save us from being afraid to come to God.

Some are afraid, to come to God for fear they cannot hold out faithfully and will faith relieve us from this fear? We answer, it will.

We turn to the bible and we read in Rom. VIII beginning with 31st verse. What shall we then say to these things. If God be for us, who can be against us. He that spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things. Who shall lay anything to the charge of God's elect. It is God that justifieth.

Who is he that condemneth; it is Christ that died, yea, rather that is risen again. Who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ. Shall tribulation or distress or persecution or famine or nakedness or peril or sword? For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come, now heighth nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus.

Could God have made things any stronger than the above, and if we believe what the Apostle Paul tells us in the above will it not drive every fear out of our hearts and minds in regard to our ever failing to hold out faithful to the end? The next fear that men have is fear for the future. They are afraid that through failure or sickness they will come to want and will not be able to obtain the necessities of this life. It is this fear that causes more trouble than almost any other thing.

And will faith remove all this fear? We answer again, it will. We turn again to God's inspired word and we read the language of the ever blessed Christ, recorded by St. Mat. VI beginning with the 24th and ending with the 34th verse and Chapter X-28 to 31. There is no one that can read these words of Jesus and believe them and have any fear of the future left in him but the trouble with us is we do not fully believe but often doubt. In the above references Jesus did not mean, we should make no plans or

preparation for the future, for the bible tells us in many places that men should labor to gain an honest and upright living in the sight of God and man, and that he that provided not for the necessities of his own house has denied the faith and is worse than an infidel but Jesus meant that we should take no trouble or anxiety or uneasiness for the future, for if we do our duty GOD will take care of us, and it was his design that our faith in him should give us perfect peace and contentment. The next great fear that we meet is the fear for our friends and loved ones. We look into the faces of those we love and the sparkle of the eye meets sparkle, and smile answers smile and heart mingles with heart in joy and happiness, then disease and death looms up in the not far distance with its distracting visage and our joy is mingled pain and our happiness is mixed with grief and we realize that every pleasure has its pain, and then says the world, do you pretend to tell us that faith will free us from all fear under all these circumstances? And we answer with

confidence and experience, it surely will for we have seen it with our eyes and heard it with our ears and better still we have felt it in our hearts and know that it will, and now let us see what foundation we have for our faith under this severe test. Jesus says "Let not your heart be troubled. Ye believe in God, believe also in me. In my father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you to myself that where I am there ye may be also." Jno. XIV-1-2-3. Could love, even love divine, dictate a more glorious promise than the above words of Jesus contain? Then dear reader, when in the depths of grief and sorrow let us ask our hearts, do we believe them, and again in Jno. XVII-20-21-22, Jesus in that sublime prayer he offered up to the father just before his suffering on the cross, with all the grief and woe and sorrow of a sinful world resting upon his bleeding heart, cries out with boundless love, "Neither pray I for

these alone but for them also; which shall believe on me through their word. That they all may be one as thou Father art in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me. And the glory which thou gavest me give I unto them. That they may be one even as we are one." And another thing Jesus did and that was, he acted his love as well as talked it. We find him on the road to the grave of Lazarus with Martha and Mary and the Jews weeping around him and he knew the grief and sorrow that death brings and his heart of sympathy was so moved that Jesus wept, Jno. XI-35. I do not think Jesus wept because of his surroundings at that time. It does not seem reasonable that he should, when he knew that he was going to raise Lazarus up and restore him to his loved ones very soon. Then why did Jesus weep? He wept because, being divine and knowing the future, he looked down the vista of ages to come, and seeing his loved and his own, as they stood around the graves of loved



ones that had been torn from them by the ruthless hand of death, and as the clods rattled down on the forms of those we loved Jesus saw how deep would be our grief, how heavy our sorrow, and his great heart of sympathy was so moved, that it wrung from his eyes tears of grief for us, dear reader, as we stand around the lifeless forms of those we love. If we can realize that Jesus weeps with us, I think you will agree with me, that we have a very strong foundation for our faith.

God knew that the fear of death, would be the hardest for man to overcome of any other fear, so he has added promise to promise and revelation to revelation, to help us by faith to overcome that fear. Paul tells us, that he was caught up to the third heaven, and heard unspeakable words which is not lawful for man to utter. I do not think the Apostle meant, that it was against any written law, for him to tell what he saw or heard in heaven, but that there was no law of language, able to express them, for he says they were unspeakable. This will not seem strange when

we think of the fact, that the loveliest things of our hearts, are unutterable. We see the young mother as she folds her infant charms to her bosom while the love light in the eye, and the glow of the cheek, speak a language of the heart, that the lips or tongue cannot utter; again we see a poor heartbroken sinner "bowing his face to earth and crying, Lord be merciful to me a sinner" and God hears that prayer, takes away his burden, and fills his heart with joy and gladness, and he lifts his voice in joyful praise to God for his deliverance, but his mouth can never speak what his heart feels. So Paul writes to 1st Cor. II-9 a quotation from Isa. LXIV-4. But as it is written, "Eye hath not seen, nor ear heard, neither entered into the heart of man, the things which God hath prepared for those that love him. "With all the above gracious words and promises stored in our memories, it looks as if the foundation for our faith, was strong enough to sustain us, under any and all circumstances.

The next and perhaps the greatest fear of all is our own fear of death, and the judgment and yet faith if strong or great enough, will remove the last and least remains of this fear. Before endeavoring to prove the foregoing position let us take into consideration the fact, that there is a lot of difference, between fear and dread. There is no man in his right mind, but who dreads death, even Jesus Christ in the garden, cried out in the agony of his human heart, "Father, if it be thy will let this cup pass." He realized the suffering and pain, of the nails driven through his hands and feet, and his human nature dreaded the ordeal, yet surely, no one that believes in the divinity of Jesus, will for a moment believe, that he was afraid to die, and it was only the dread of suffering that made his humanity shrink from it. We know that the bible says, it is a fearful thing to fall into the hands of the living God, Heb. X-31.

And we know that the conquering of this fear, will be a great triumph of faith, and yet, with all the encouraging promises

of God in the bible we believe it may be fully done. We have already told how Jesus promises to come again and receive us unto himself, and if Jesus meets us, at the gateway of death, which he meant in the above he would do, we will have company good enough to drive out all fear. The Apostle Paul when anticipating this fact, cried out triumphantly, "O death, where is thy sting, O grave, where is thy victory?" We receive many things by faith but after we have received them, then we know, we receive the pardon of our sins by faith, but when they are gone, then we know we receive the indwelling spirit of Christ by faith, but after we receive it, it bears witness with our spirit. Then bless his holy name, we know, we are born into the kingdom of heaven and receive the new life by faith, but after we have it, the Apostle Paul says "We know that if our earthly house were dissolved we have a building of God not made with hands, eternal in the heavens," 2nd Cor. V-1-2-3-4.

The Apostle here in these passages, speaks of death as no more than moving from an old house into a new one, or the putting off of an old suit of clothes and putting on a new suit, and conveys the idea, that death is not death at all but simply transition. The Apostle John says 1st Jno. III-2. "Beloved now are we the sons of God, and it doth not appear what we shall be, but we know, that when he shall appear, we shall be like him for we shall see him as he is." And even better still than all the above, (if one truth of God can be said to be better than another) is where Jesus says, "I am the resurrection and the life. He that believeth (has faith) in me though he were dead yet shall he live." "And whosoever liveth and believeth in me shall never die believest thou this" Jno. XI-25-26.

Dear reader, this last question comes to you and me and it is almost too stupendous a fact for our minds to grasp. It approaches so near to the infinite, yet we say we believe the bible, and sometimes we may ask our hearts, how much do we

believe it, for if we implicitly believed all the above it would take the last particle of fear out of our lives, and do what God intended the law of faith should do, and that is restore man into the full and complete image and likeness of God, for that is what God made him to be, and that is what God intended the law of faith to do for us, and if we find the above truths too hard for our faith to grasp, we can do as the disciples did and say, "Lord Jesus increase our faith," and if we continue to pray this prayer, and faint not we have positive promise of God, that we shall be answered, Luke XVIII-1 to 8.

And this brings us, in our study of man, in his relation to science and the bible, up to the present time. In this study we have learned what man was, and what he is and our next study of man will be to find out as near as possible what man is to be, in the future, and if we will properly use what we have learned about man, up to this present time, and add to this knowledge, the revelation of divine truth, to be found in the bible, we will

be able to learn all that is necessary for us to know in regard to the future history of man. In starting out to study the future history of man we must not forget that we in this study have been following two lines of thought the natural or science and the spiritual the bible.

We will study the future history of man under five topics.

First: The progress and final completion of the kingdom of Christ on earth, called, the kingdom of God, and also the kingdom of heaven along with this we carry on the history of man in his relation to science. In carrying out the purpose of God, and fulfilling the commandment of God, to multiply and replenish the earth and subdue it.

Second: The second coming of Christ, when he returns to take personal possession and provision of his kingdom, and take up his spiritual reign of a thousand years, with his spiritual church on earth, called the Millennium.

Third: The resurrection of the dead.

Fourth: The Judgment.



Fifth: The final triumphant entrance of the church, the bride and lamb's wife with him into the New Jerusalem. The city of God and be seated with Christ, on his throne, and with him rule over all the works of God's hands.

First, the progress and final completion of the kingdom of Christ on earth. We have shown on a former page how the Lord Jesus Christ chose twelve Apostles from the Jewish church called the church under the law of works, ceremonies, and ordinances, and established the church of his kingdom, afterward called the christians, and laid the foundation of his kingdom under the law of faith. That this kingdom of Christ is progressing, spreading, and increasing in numbers, greatness, and power, is proven beyond controversy, both by the bible and the history of the world, and all must admit that this increase is far more rapid to day, than it ever was in the past. Jesus says the kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds but when it is

grown, it is the greatest among herbs, and again, Jesus says his kingdom is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Mat. XIII-31-32-33. Now if these parables are like the kingdom of heaven, it must be evolutionary and progressive in its coming, for when we plant a grain of mustard seed in the ground there is first, just a very small germ not so large as a pin head then a tiny sprout, then its roots spread out, and its top gradually grows, spreading its branches, until it becomes a tree, large enough for the fowls of the air to roost and shelter in. So is a little lump of yeast, hidden in a body of meal or flour. The first day, we may only see a very small circle around that lump of yeast, or leaven, but each day, we return, and find the circle increasing, and the larger it gets the faster it moves, until the whole body is leavened. Turning to the book of Daniel II-34-35-44 we find another figure representing the kingdom of God (which is the kingdom of Christ or heaven) as follows, "Thou sawest, till a stone was

cut out without hands, which smote the image upon his feet that were of iron, and of clay, and brake them to pieces, then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff, of the summers threshing floors, and the wind carried them away that no place was found for them, and the stone that smote the image, became a great mountain, and filled the whole earth. When we read of this stone we are reminded of how when we were boys and girls and played in the snow, we would start to roll a little snow ball, and at first it grew very slowly, but as it increased in size and weight how rapidly it grew, until it soon became so large, we could move it no more. So the kingdom of Christ is growing each day more rapidly and will soon become immovable. There is another feature about this stone figure, that Daniel uses, that we wish to notice, and that is it was cut out without hands, that means that there were no material or natural agencies used in its origin or beginning, so it must have

been the production of divine power, and not of the world, and this agrees perfectly with what Jesus says of his kingdom, in the gospel by St. John XVIII-36.

My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence.

And when Pilate said to Jesus, "Thou art a king" then, Jesus said, "To this intent I was born, and for this came I into the world." And this also agrees, with what is said of the kingly rule of Christ on earth, for he is a king, and will rule all nations with a rod of iron. · Psa. II-8-9. Rev. II-27-XII-5-XIX-15.

Now this rod of iron with which Christ is to rule the world, is figurative language used to represent the power or force, by which Christ is to rule, and is interpreted thus, we know that iron is the strongest and most powerful substance in the natural world, for it is used to both create and transmit power, to run all the machinery in the world, and in war it is used both as

an offensive and defensive material, and as it is the strongest and most useful material in the natural world, it thereby becomes the correct figure of the strongest and best substance, used in the spiritual world. And without doubt or controversy that power is love, this is the two edged sword that issues out of his mouth, this is the strongest power in both the natural and spiritual world, it is far stronger than hate, therefore, must eventually conquer and rule over hate, and as hate is the power that rules this world, love will finally conquer and rule over the world. This is the doctrine that Jesus taught, and upon it rests the foundation of his kingdom. Mat. V-43-44-45. "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." So the weapons of Jesus's servants are to be, love and not carnal. 2nd Cor. X-3-4-5. "But mighty

through God to the pulling down of strong holds.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity, every thought to the obedience of Christ, so by the above we are plainly taught, that the kingdom of Christ and the kingdoms of this world, are founded on just exactly opposite principles, and there is a continual warfare going on between them, upon the side of the kingdom of the world, it is hatred, bloodshed, carnage and persecution, but on the side of Jesus and his kingdom it is love which we have already said, is the most powerful force, in earth or heaven, and will this power of love conquer the world? We answer it does, and must, for just as far as the spiritual is above the natural, and just so far as the mind is above the body, so far is love above hatred. We have often heard the old saying, that in the political world might was right, and always prevailed, and this is true but, not as the world means it or, the world means, that might prevails

over right, but this is not true, it may seem to for awhile, but in the end, love will prevail over hate, and love is might, so indeed, might is right. So herein we find the answer to our question. Will the force of love conquer the world? And the answer is, it will and both the bible and history confirms this answer. Looking over the history of the world we find that eighteen hundred years ago, there were just a few christians, (or subjects of Christ's kingdom) scattered here and there among the nations of the world, from that time down through the ages past, we see those Christians driven about from one town to another, and from one nation to another, persecuted, crucified, like their king, burned at the stake, imprisoned, racked and tortured, and yet from around the crosses on which they were crucified, from the ashes around the stake, out of the prison, and not withstanding their only weapon was love, still they increased in numbers, and there arose out of their sufferings, men and women to take their places, in the fight against hatred and the powers of darkness, and



the kingdom of Christ was upheld, and sustained, until there is no kingdom on earth today, that is as strong, and great, and far reaching, as the kingdom of Christ, and if we take for our guide, the rapidity with which it has increased, for the last hundred years, we may know, that it will not be long, until it shall cover the whole world, and the gospel of the kingdom will be preached to all nations.

And here (as we will have much to say of that time, in connection with our study of the second coming of Christ, we will close this topic, by quoting the language of Jesus found in Mat. XXIV-14.

And this gospel of the kingdom, shall be preached in all the world, for a witness unto all nations, and then shall the end come. Under our last topic we have given all our attention, to man in his relation to the bible, and now we will turn our attention, to his relation to science. It will be remembered by the reader, that we studied man in this relation up to the present time, and before we carry our investigation into the future let us take a

retrospective view of God's design and purpose in the creation of man. And here we will state a few things that we know and that will help us very greatly to form correct ideas of things in the future that we have not yet learned.

First, we know that God created man a dual, that is to say a two fold being, the body and spirit and we know this was necessary else God would not have done it, and this necessity consists in the growth and development of man. We know we cannot develop the mental alone without doing it at the expense of the physical, neither can we develop the physical alone except at the expense of the mental, so if we have a perfect man we must develop the mental and physical both together and so must the spirit and body be developed together, therefore in order for the spirit to grow in wisdom and understanding and power it must have a body in which to do it, and in order to have eternal spiritual growth and development he must have an immortal and spiritual body so Jesus Christ came and died and rose victorious

over death and the grave in order to give to man this immortal spiritual body. As we expect to have much to say on this spiritual life when we come to study the resurrection we will turn to our investigation of man in his relation to science. From the above facts we have learned that for man to properly carry out the purpose of God and obey the command to multiply and replenish the earth and subdue it, his spiritual or christian life and his scientific researches must be carried on and developed together and in looking back over the history of science and the bible we see that this has been done; that side by side science and the bible have been carried on together and as it is a true saying that history repeats itself so it will be true that science and the bible or christianity will continue to advance together to the end of time. How long that will be there is no one can tell, it is hidden away in wisdom of God. And yet we may know that it is approaching very rapidly and will soon be here for men today are cultivating the soil to raise their crops, preparing their

food, reaping their fields and manufacturing all their necessities of life by machinery and it has all been invented or highly improved in the last hundred years and if they continue in the next hundred to advance as they have in the last they will have so far subdued and brought into their service all the forces of nature that all the burden of labor will be lifted from their shoulders and man may then turn his whole attention to the spiritual uplift of the human race. But will they do it? We answer, yes they will, and why? We answer because the kingdom of Christ is spreading just as fast and all men are pressing into it. We know that there are many that deny this and often we hear it said, the world is getting worse and more wicked but if we will use our human reason in thinking of this we will know that the world is neither getting better nor worse for it has always been and always will be just as bad as it can be; we must remember that the world and the kingdom of Christ is two far different things for the world is ruled by hate and the kingdom of

Christ is ruled by love. So Jesus says as we have quoted before, "My kingdom is not of this world, and while this is true in every sense yet the subjects and citizens of Christ's kingdom are scattered through and mingle among all the kingdoms of the world, and here let us turn again to that sublime prayer of Jesus found recorded in the gospel by St. John XVII beginning with verse 11. Jesus says "And now I am no more in the world but these (my servants) are in the world and I come to thee. Holy Father keep through thine own name those whom thou hast given me that they may be one as we are. 12. While I was with them in the world I kept them in thy name those that thou gavest me I have kept and none of them is lost but the son of perdition that the scripture might be fulfilled. 13. And now I come to thee and these things I speak in the world that they might have my joy fulfilled in themselves. 14. I have given them thy word and they are not of the world even as I am not of the world. 15. I pray not that thou shouldest take them out of the world

but that thou shouldest keep them from the evil." 16. This language of Jesus is so plain and to the point it does not need any comment and in verse 13 he says. "As thou hast sent me into the world even so have I also sent them into the world," and in verse 17 he says sanctify them (that means set them apart to a holy office and make them holy to fit them for the office) Through thy truth thy word is truth and lest some might think as even some do, that Jesus was praying for his disciples or his apostles alone we quote the 20-21-22 verses wherein Jesus says "Neither pray I for these alone but for them also which shall believe on me through their word. That they all may be one as thou Father art in me and I in thee that they may be one in us that the world may believe that thou hast sent me. And the glory which thou gavest me give I unto them that they may be one even as we are one." In connection with the above let us take a brief view of Christ's parable of the wheat and tares. Mat. XIII in this parable Jesus says the field is the



world. He that soweth the good seed is the son of man that is Jesus and his servants for he says they are one so whatever the servant does under the direct instructions of Jesus. He indirectly does himself and the good seed are the children of his kingdom while the tares are the children of the wicked one. Now we notice that both grow together in the same field, (the world) and his servants said unto the master, wilt thou that we go and gather up the tares, and the master said Nay, lest when ye gather up the tares ye root up the wheat also, and this answers the question, if God be all powerful, why does he not destroy Satan and his followers. Because many of these tares, children of the wicked one, are turning from the service of Satan to the service of God every day and are being gathered into the garner, the kingdom of Christ by the reapers, his angels, God's servants, and because God intends that every one shall have the freedom of his choice so he is lengthening out the day of probation and dear reader, are not you with me, glad that God does



mercifully lengthen out the probation of the sinner? For had he not, long ago you and I would have been lifting our fruitless cries where hope nor mercy never could have reached us. So we can plainly see that in destroying the tares much wheat would be destroyed for those that are tares (children of Satan) to day may be wheat (children of Christ) tomorrow.

And here summoning up what we have written. Just a short while ago man was plowing his fields with a wooden maulboard plow and reaping them with a reap hook; he was traveling at the rate of only thirty or forty miles per day. He was cooking his food over a wood fire. He was lighting his home with a tallow candle or oil lamp, and it took weeks for him to communicate over a distance of one thousand miles and a journey around the earth was thought of as a life time while today men plow, cultivate, and reap their fields with motor power, light and heat their homes with electricity almost turning night into day, travel over earth, sea and through the air with the swiftness of the wind and with

phone and telegraph talk to each other thousands of miles apart as if sitting in the same room and make books and print newspapers and magazines faster than they can be read and with all this accomplished and nearly all in the last hundred years it is neither visionary nor speculative to say that within a few more years man will do all his work with electricity for our best engineers tell us there is water power enough in the world to generate enough electricity to light and heat every home and furnish sufficient power to run all the machinery in the whole earth and when a force is found, men have always found a way to use it and men are multiplying just in proportion to their advancement in science and will soon replenish the earth with their posterity and when man has accomplished these two lines of service and learning, they will have fulfilled the commandments God gave them on that line and be ready to graduate in that school and be advanced to the next higher grade of learning. What that may be we cannot yet know but we do know that man will

forever learn. And here we will turn and sum up the facts we have learned about the growth and advancement of the kingdom of Christ. We know that it has not been long since the doors of many nations were closed against Christ and his kingdom. There were China, Japan, Turkey and India with Africa and much of South America who would murder and some of them devour the missionaries of Christ as soon as they entered their domain but today they have flung wide their doors and are holding out their hands to servants of Christ and are crying out with all their hearts, "Come over and help us." There is not a nation on earth today that will not let a missionary of the Cross enter it.

And turning our thoughts to the spiritual machinery of the church we find it equipped as efficiently as the equipments of science. It has its churches and its church extension societies it has its schools and its colleges, its missionary societies, its Sunday Schools, its book concerns and its bible societies with its thousands of missionaries increasing every day with its millions of money, its

freewill offerings to carry on the work of evangelizing these nations, that are calling for them and we are seeing the prophecy of Isa. fulfilled before our eyes. Isa. LXVI 8. Who hath heard such a thing? Shall the earth be made to bring forth in one day or shall a nation be born at once? For as soon as Zion travailed she bringeth forth her children. With all the above facts so clearly visible he must be blind indeed that cannot see the kingdom of Christ swiftly growing and developing into completion and with all these historical proofs before us, all thinking persons must know that with all the power, opportunity, and ability of the kingdom of Christ being put forth today it will be but a very short time until the bible is preached in all the world when Jesus says then cometh the end, but no doubt many will say how can these things be done when at this time over half the world is engaged in the most cruel, destructive and bloodiest war that ever has been known since the world began? We answer this is the fulfilling of the prophecy of Jesus. Mat. XXIV-6-7. "And

ye shall hear of wars and rumors of war, see that ye be not troubled for all these things must come to pass but the end is not yet. 7. For nation shall rise against nation and kingdom against kingdom and there shall be famines and pestilences and earthquakes in divers places. And there comes into the mind of many these questions; Why is it so? Why must these things be? And every converted and saved man and woman who has entered the service and kingdom of Christ has the answer to these questions in their own experience for they all know that they never would or did surrender to God until there last resource was exhausted and hope itself was lost, then, and not till then, were they willing to give themselves into the hands of God, and let him have his own way with their hearts, and no sinner was or ever will be saved, until he does that thing, and whatever is true of an individual is by extension true of a nation for a nation is simply individuals multiplied, and further, no one was ever permitted to become a subject of the kingdom of Christ,

until he had given up all his idols, for idolatry, is positively forbidden by the laws of the kingdom of Christ, and no citizen of one nation or kingdom, can ever become a citizen of any other nation or kingdom, until he complies with the laws of the country, in which he desires to become a citizen. We read in the bible that all the kingdoms of this world are to become the kingdom of our Lord Jesus Christ Rev. XI-15. Dan. II-44. 1st Cor. XV-25.

And as we have said no man or number of men will give up their idols and surrender to God until they are reduced to poverty and want and have come to the end of their strength, hence the wars and then some may say does God send wars and has he sent this terrible war among the nations of Europe at this time? We answer, no not by any means. Those nations wanted to arm and get ready for war and when they got ready they wanted to fight and God lets them fight because God does not take from man the freedom of choice. God wants to save these nations



but they will not let him. We have said the world was ruled by the spirit of hate and these nations are of the world and it is the spirit of hate that rules them. It is envy and covetousness, jealousy and strife, all of which are the properties of hate. A good many in our own country now are crying out for preparedness, for war, and just so sure as they get fully prepared to fight they will want to fight, because it is the spirit of the world that makes a nation want to prepare for war, the spirit of hate always begets the spirit of fear, no one is afraid of those he loves, it is those that are hated that are feared. We are made to wonder that any true christian can advocate the principle of great preparedness for war. The christian warfare is the warfare of love not hatred, the kingdom of Christ is set up and carried on, sustained and ruled, by love. Does not God take care of it? Does love load down its devotees with weapons of death and destruction? Does love muder? Does it make widows and orphans? Cannot and will not God take care of those that love



him and put their trust in him? It is very plain that those who want to load up our beloved land of the free with a stupendous army and navy have left God out of their considerations, and it may be asked, will war make the nations of Europe turn away from their idols? It will surely reduce them to poverty and want, at least it is doing that now, just as fast as it can and when their resources are all gone and poverty and pain and death and pestilence stalks abroad in their land they will begin to think and try to find out what all this blood shed and destruction of life and property has been for and what it has accomplished to benefit the common people. They have not time to think of that now; all they are thinking about now is how to destroy and conquer each other, but it cannot last always. The day must and will come and according to present destruction of men and means must come soon, and when it does come the common people will find out they have been worshipping at least two idols, one is the idol of heroism and the other

monarchy. The one man power or the aristocracy rule of the few over the many. All of which are the relics of barbarism, paganism and heathenism and it matters not whether they be exercised in church or country or nation they must fall. They are relics of darkness, ignorance and superstition and the throne of every king, pope, priest, potentate, lord or aristocrat rests upon ignorance and superstition and the light of education and civilization is bound to be their destruction. The declaration of our great Lincoln must and will come true. "You can fool part of the people all the time and you can fool all the people part of the time but you cannot fool all the people all the time." Monarchy is in its last struggles, that is why they are fighting so hard and recklessly, sacrificing everything within their reach to sustain their authority but it must and shall end, for when this greatest and bloodiest war is over the people of those nations are going to learn this great truth that there is only one kind of government that is safe and that can bring happiness and peace, to

its subjects and that is "The government of the people by the people and for the people." There may be some that hoot at this idea as visionary but it must and shall come and come soon for it is the government of the kingdom of our great and glorious Christ and we have already shown that his kingdom will soon crush out and destroy all other kingdoms for it is positively against the laws of his kingdom for one man to rule or exercise rule or authority over another. Hear his eternal law Mat. XX-25-26-27. Ye know that the princes of the gentiles exercise dominion over them and they that are great exercise authority upon them.

But it shall not be so among you but whosoever will be great among you let him be your minister. And whosoever will be chief among you let him be your servant. Even the son of man came not to be ministered unto but to minister and give his life for many. And this, dear reader, brings us unto the second topic in our discussion of the future relation of man to the bible, i. e. the spiritual world,

the kingdom of Christ and is designated as the, second coming of Christ.

This great event is spoken of as one, yet is twofold in its nature, and in its purpose and its characteristic operation, the Lord Jesus Christ distinctly lines out this twofold nature of his coming in his teachings to his disciples and in order to be plainly understood by our readers we call this twofold coming of Christ by first his spiritual and second his personal coming.

As the spiritual coming is to be first, we will give to it our first consideration. After Jesus had risen from the dead, and fully established that fact unto his followers Even unto doubting Thomas, before he ascended into heaven to take his seat with the Father on his throne he gave to his disciples his final instructions as to the setting up and establishing of his kingdom, saying unto them, Go ye into all the world and teach all nations baptizing them in the name of the Father, and of the son, and of the Holy Ghost. Teaching them to observe all things whatsoever

I have commanded you and, Lo, I am with you even unto the end of the world." Mat. XXVIII-19-20 we find this same commission given also in Mark XXI-15-16. Act I-8. John XIV-23. Rev. III-20.

In all the above references Jesus positively declares that he is going to be with his people and dwell with them continually during their sojourn on earth. That this constant presence of Christ with his people is a spiritual and not a personal presence. This is fully proven by the declaration of the bible that Jesus is sitting personally on the throne of his Father as the advocate of his servants and also by the work that Jesus is carrying on in his kingdom here on earth. This work is in connection and in perfect harmony with the work of the Holy Spirit. It is this spiritual presence of Christ that goes with the evangelist into all the world and enforces their words of truth upon the hearts and consciences of the hearer, convincing them of sin and when the sinner turns to God through faith it is this same power that washes him from sin makes him holy and through

that great transformation and regeneration called the new birth brings him into the kingdom of Christ and then sanctifies the believer and sets him apart to the holy work of the service of God. And afterward this same spirit becomes a testifier, and bears witness with the spirit of the believer that he is a child of God and a citizen of his glorious and victorious kingdom.

There are some things that we wish to notice in connection with the above facts; the first is that no one can possibly enter the kingdom of Christ until he is washed, cleansed from all sin and made holy for it is positively against the laws of that kingdom for any thing that is unholy to enter it, this does not mean that we should be worthy or feel worthy because we do not prepare ourselves to enter, God does not save us according to our works but according to our faith, we believe God and it is counted unto us for righteousness and God through his son Jesus Christ and his righteousness cleanses us and makes us holy and fits us to enter his kingdom and

we know that as he is that begeth so is he that is begotten so God is holy, so are his children so there is no room in God's kingdom for that kind of, I am holier than thou religion. A man may be very weak in the faith and life hardly visible we know that while Jesus was here on his mission that sometimes when he cast out devils, the one the devils went out of seemed to be dead, so much so that those standing by said they were dead, but surely no one would dare say the devils were not all gone out of him, and when Christ spoke the word they were fully alive; some are weak in the faith and feel so unworthy that they do not feel as if they could get up before the world and say I am holy, sanctified wholly, and so on but some time God may testify for them and do it to the shame of some that have turned from them. Paul had reference to these weak ones when he said "him that is weak in the faith receive ye, but not to doubtfully disputations," Rom. XIV-1-2-3-4.

We might bring many more bible proofs to show this spiritual coming of Christ



to dwell with his servants on earth but do not wish to make our book too large to be convenient, therefore, ask the reader to read them in the bible for himself, and we will here begin our investigation of the second coming of Christ in that personal manner in which we are told that every eye shall see him Rev. 1-7. Jesus himself describes this second coming as follows.

"For as the lightning cometh out of the east and shineth even unto the west so shall the coming of the son of man be and in Acts I-9-10-11 we read as follows:

"And when he (Jesus) had spoken these things while they beheld he was taken up and a cloud received him out of their sight. (10) And while they looked steadfastly toward heaven as he went up behold two men stood by them in white apparel. (11) Which also said ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

This ascension of Christ into heaven was

certainly a personal one, and it was declared he would return in like manner.

Jesus taught his followers to pray to the Father, "Thy kingdom come," and also commanded them to watch, constantly and vigilantly watch for they knew not at what hour their Lord would return, and this praying, and continually watching creates in the mind and heart of every christian, a desire to know when Jesus will return again to earth, to take personal supervision of his kingdom and yet notwithstanding this longing in the hearts of all God's people, He in his wisdom has saw fit to conceal it from them. Jesus told his disciples, "of that day and hour knoweth no man no not the angels which are in heaven, neither the son but the father."

"Take ye heed, watch and pray, for ye know not when the time is, Mar. XIII-32-33.

And yet while we cannot know the exact time of the second coming of Christ, we are not left wholly in the dark, for there are four great events that point definitely to that time. First man must multiply

and replenish the earth and subdue it, as we have already shown. Then he will be ready to pass on in his learning to the next higher grade.

Second, war and strife must cease on the earth, for God has spoken by the mouth of his prophets that the time will come when men, "Shall beat their swords into plowshares and their spears into pruning hooks (or scythes) and they would not learn war any more," read Isah. II-4. Micah. III-1 to 7.

Third, the kingdom of Christ must crush and destroy all other kingdoms and powers, see Dan. II-44-45. VII-13-14-27. Rev. XI-15. The apostle Paul in speaking of this event says, 1st Cor. XV. 24 to 28.

"Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority for he must reign, until he hath put all enemies under his feet." We see in the above language that all rule and all authority must be put down.

It matters not whether it be invested in state or church or priest for they are all included in the above Rule and authority." Some may say this is visionary, mere speculation, how will, how can society be conducted without a head or leader. We answer it cannot, but there is a great difference between a head or leader and power to rule. The power to rule must rest with the people; in the kingdom of Christ all God's children are equal. This is the law of Christ's kingdom that he himself laid down while here on earth.

And this brings us to the fourth line of proof that points us to the second personal coming of Christ, namely the preaching of the gospel of the kingdom in all the world. Jesus says in Mat. XXIV-14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

Jesus did not mean that the gospel should be preached in one part of the world at one time and in another part at another time but he did mean that the gospel should be preached in all the world at the

same time and from all present indications that will soon be done. Then says Jesus "Cometh the end." And, it may be asked, the end of what? First, the end of man's labor and toil for he will have accomplished the task that God gave him to do and second, The end of all war and strife and bloodshed and Third, the end of all earthly rule, and authority, and power, and fourth, the end of man's probation for all will have been offered free pardon and salvation through the preaching of the gospel and all mankind will have had the freedom of their choice between the service of God and the service of the devil and this choice will be final and eternal. The apostle Peter says in his 1st Epistle IV-7. "But the end of all things is at hand be ye therefore sober and watch unto prayer." And says Jesus "Then shall appear the sign of the son of man in heaven," and what is to be the sign, the brightness and glory of his presence, which shall be like the brightness of lightning shining from one part of heaven to the other and the clouds which surround represent the myriads of

angels and saints that he is going to bring with him." 1st Thes. IV-13 to 17. In Mat. XXIV-32-33 Jesus says.

"Now learn a parable of the fig tree when his branches are yet tender and putteth forth leaves. Ye know that summer is nigh.

So likewise ye, when ye shall see all these things, know that it is near even at the doors."

And this brings us to the third topic of our investigation of man's future relation to the bible, or the spiritual world.

The resurrection of the dead. This word resurrection has two distinct meanings, the first or primary meaning is to stand again and by extension to continue to live after death, while the other meaning is to be made alive again from the dead. These two meanings of the word resurrection may be always known by the prepositions that follow them. The first is always followed by the preposition of, while the other is always followed by the preposition, from. Jesus Christ in answering the Sadducees Mat. XXII-29-30-31-32. says

"Ye do err not knowing the scripture nor the power of God, for in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven but as touching the resurrection of the dead have ye not read that which was spoken unto you by God saying I am the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead but of the living."

Now we notice that in the above quotation Jesus in referring to the resurrection in reference to Abraham, Isaac, and Jacob, uses the preposition, of, and we know that Abraham, Isaac, and Jacob had not risen *from* the dead for the bible declares positively that Jesus was the first that ever rose *from* the dead.

In order that we may be fully understood in our exegeses or interpretation of the bible we wish here to make the following proposition. First that man is a dual being, made up of body and spirit, that by the uniting of these two, man becomes a living soul. And the separation of the spirit from the body causes the death and



destruction of that body and the destruction of the soul follows as a sequence and this separation of spirit and body is what constitutes death and this death was the result of Adam's sin, and fall, and the spirit being immortal cannot die, but will live on forever and retain all the attributes and likeness of the man while it and the body were joined together and as it was a partner in the sin and fall of man it must reap the results and punishment of its part in that sin, which was fear, and shame and sorrow: and further, it loses its identity as a living soul or man, and under the law must remain forever guilty before God simply a disembodied spirit for no place in the bible is there any promise of the resurrection of the natural body. And that Adam being the father and representative head of all men the whole human race inherited all the results of his sin by being born into his family, and second God so loved the world, i. e. mankind, that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. This son of

God, Jesus, which means savior by the sacrifice of himself, put away sin and through his obedience unto laws, redeemed man from under the law of sin and death, thereby becoming the second Adam and representative head of the human race. So that whatever man lost through the sin and disobedience of Adam he regains through the righteousness and obedience of Christ. For as in Adam all die even so in Christ shall all be made alive, 1st Cor. XV-22. Now we notice one very definite fact in connection with the above text and that is we die because we are in Adam, even so must we in Christ be made alive.

Then if that be true, can any man which is not in Christ be made alive? And the only reasonable answer is they cannot, then if a man can only be made alive by being in Christ we ask in all common reason, how are the wicked ever going to be resurrected? And the only answer again is, they cannot. So this plainly proves that the wicked in the world to come must forever remain a disembodied spirit, for we are told in many places in the bible

that this natural body must return to the earth from which it was taken. "From dust thou art and to dust shalt thou return." Gen. III-19. Eccts. XII-7.

This is to be the destiny of all Adam's race, and will these natural bodies ever be raised again? We have no proof anywhere in the bible that they ever will, but on the contrary there are some very strong proofs that they never will. Job. says, "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house neither shall his place know him any more." Job. VII-9-10. And the Apostle Paul in his plain discussion of the resurrection from the dead in 1st Cor. XV-50 says, "Now this I say brethren that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." And in verse 53 he says "this corruptible must put on incorruption." Now what is corruption? Answer, it is the mixing or commingling together of two or more articles of different substance so the natural

body made up of parts is corrupt but the spirit being only one substance is not corrupt by itself but when joined to the corrupt body the whole man becomes corrupt, and further we know the natural body is corrupt and Paul says it cannot inherit incorruption.

So we learn from the above that there is no hope of the resurrection of the natural body. Then it may be asked if the dead natural bodies of man are not raised again to life what is meant by the resurrection from the dead? We turn again to 1st Cor. XV-44 where Paul tells us. "There is a natural body and there is a spiritual body." And reading further on he tells us we receive the natural body through our birth into the natural family of the natural Adam and we get our spiritual body through Jesus Christ which is the spiritual and second Adam, and as we have borne the natural we shall also bear the heavenly or spiritual and this constitutes the resurrection from the dead. All God's children are raised out of or from this dead corruptible Adamic body and put on

or put into the new and living spiritual body that comes through Jesus Christ. Could any one ask for or imagine a better or more glorious resurrection?

And here it may be asked, how and when will the resurrection take place?

We answer that the day of the resurrection spoken of in the bible is a generic or progressive day and it began when the Lord Jesus Christ rose from the dead and will not end until the second personal coming of Christ and as to how it is to take place the bible tells us we are to be born into this new life. Turning to the gospel by St. John I-12-13, we read, "But as many as received him, to them gave he power to become the sons of God even to them that believe on his name." Which were born not of blood nor of the will of the flesh nor of the will of man but of God and in chapter III-3 to 19. Jesus said to Nicodemus, "Verily verily I say unto thee except a man be born again, (margin from above) he cannot see the kingdom of God." And again in verse 5 Jesus says, verily, verily I say unto thee

except a man be born of water and of the spirit he cannot enter the kingdom of God. 6. That which is born of the flesh is flesh and that which is born of the spirit is spirit. 7. Marvel not that I said unto thee, ye must be born again. 8. The wind bloweth where it listeth, i. e. pleaseth, and thou hearest the sound thereof but canst not tell from whence it cometh and whither it goeth so is every one born of the spirit." In the language of the bible given above we have one of the most wonderful lessons taught us that the world has ever known, and though couched in figurative language, when properly studied, it becomes very plain.

In the above lesson the great and alwise teacher who in the beginning was with God and was God, uses the figure of a birth to represent both the bringing in of a new life and the resurrection of the old life from the dead. Now let us first consider this figure of a birth. It is impossible for us to hold in our minds the idea of a birth without associating with that idea the production of a body and

this birth being a spiritual birth produces or brings forth a spiritual body for Jesus says in the above. "That which is born of the spirit is spirit." And this constitutes the new birth, variously expressed thus born of God, regenerated, created anew in Christ Jesus and so on, all expressions of the most definite character, and the raising of the spirit of man out of or from the old corrupt Adamic body and placing in or clothing it with this new-born spiritual body constitutes the resurrection from the dead and the union of the spirit of man with this spiritual body, makes the soul immortal and preserves it unto everlasting life. Could the consumation of a more wonderful and glorious work of an alwise and omnipotent and eternal God be conceived in or revealed unto the heart and mind of man by divine truth, and this makes us here want to again repeat that there is no man, no, nor all men that can comprehend, understand or explain the origin growth and development of a human soul.



With the above facts fixed in our minds let us turn again to the words of the divine teacher in Jon. XI-25.

Jesus said unto her, "I am the resurrection and the life he that believeth in me though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die."

Now let us study this lesson Jesus gave to Martha, first he says, "I am the resurrection and the life." He here means he is the author of the resurrection and the life, it must come through him and by him. Now we have already shown that Jesus was with the believer in his heart and mind, now if we have Jesus dwelling in us and he is the resurrection and the life have we not the resurrection and the life? Yes says one, by promise yes, and more we have it by possession also for we already have Jesus by possession and further, he that believeth in me though he were dead, dead in trespasses and in sins, dead under the law, "yet shall he live," by being born again, created anew in Christ Jesus, resurrected from the old dead life

in Adam into the new born life in Christ. This is what Jesus meant when he said "though he were dead, yet shall he live." And he that liveth and believeth in me shall never die. That is continues to believe in me (lives a life of faith) he shall never die, the old Adamic body, the carnal fleshly body dies and returns to dust as it was, but by the spirit being cleansed from sin and put into the new spiritual body, man becomes a new living soul and being all spiritual is complete in the image and likeness of God and lives on for ever, and Jesus says to us as he said to Martha, "Believest thou this," and here we may ask ourselves, dear reader, do we, you and I do we believe all the above, do you and I believe that Jesus can save in the fashion spoken of above and if we do believe it with all our heart, all else does not matter. We might bring much proof from the bible to prove the above facts for the bible is full of the proof and not one word in all its truthful teaching to contradict it, but more proof is not necessary. The words of Jesus are sufficient, and here some may

ask after a man has been born again and brought into the kingdom of Christ can or does he sin any more. We answer if he remains in the kingdom he cannot but as he has entered through faith, that is to say belief, he can go out through disbelief, and when he gets out of the kingdom then he can and does sin, but can he go out of his own will; he certainly can, for as we have repeatedly said God does not take the free will from any one, but as long as he remains in the kingdom, he cannot sin. Lest we be misunderstood, we will give here a plain illustration. We take for example a child, we wash its body clean and put clean clothes on it then we put it into a clean room, can it get dirty while it remains in the room. Certainly not, but if the door is left open and it goes out then it can and will get dirty. Jesus says to the church of Philadelphia Rev. II. "Behold I have set before thee an open door and no man can shut it." So the door into God's kingdom stands open and one may go out as well as go in, but the kingdom of God is clean and a

sinner must be cleansed before he can enter it and he cannot sin or get filthy while he is in there and that is what is meant in 1st Jno. III-9. "Whosoever is born of God doth not commit sin for his seed remaineth in him and he cannot sin." And yet Jesus says "to him that hath shall be given and to him that hath not shall be taken away even that which he hath," These words of Jesus are found in the parable of the talents, found in Mat. XV-14 to 30.

And as we have said, the wicked who were not in Christ would never be raised from the dead but forever remain disembodied spirits. We will here examine the bible and see if it does not prove that to be true. We have already shown that only those that were in Christ were raised from the dead and as the wicked are not in Christ they cannot be raised from the dead.

But says some, does not the bible say there is to be a resurrection both of the just and the unjust? Yes, it says that, but we have already shown that there

are two kinds of resurrection one is of the dead and the other is from the dead and in Jno. V-28-29. Jesus makes a plain distinction between these two kinds of the resurrection, saying; "All that are in the graves shall hear his voice and shall come forth." They that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation.

And further these two kinds of resurrection are to take place at two different times. Paul tells us that the dead in Christ shall rise first, 1st Thes. IV-16. These are to be raised when Christ comes the second time and are to be brought with him, see also Rev. XX-4-5.

And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead or in their hands and they lived and reigned with Christ a thousand years. Now we notice that these were alive, it says they lived.

And after the thousand years were ended John the Revelator says in verse 12. "And I saw the dead, small and great stand before God, and the books were opened and another book was opened which is the book of life and the dead were judged out of those things which were written in the books according to their works."

Now there are two distinct features in connection with this last resurrection that are very different from the first, one is that they were dead. John says, I saw the dead stand before God and second the dead were judged according to their works, God's children those of the first resurrection were not judged according to their works, in fact they were not judged at all but they were rewarded according to their faith. Paul says in Rom. VIII-1. There is therefore now no condemnation to those which are in Christ Jesus, that is there is no judgment, and further John says death and hell gave up the dead that were in them and none of these were God's people for none of God's people were ever in

either death or hell and further still death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

And no dead person was ever written in the book of life, that would be a misnomer, a contradiction of terms. So all these dead were cast into the lake of fire and this is the resurrection of damnation, surely far different from the resurrection of life.

And this brings us to the consideration of the second proposition, that is, when does this first resurrection from the dead take place? We have said, before, it began when Jesus rose from the dead and will last until the last one of God's children are raised from the dead. We shall not attempt to bring any proof that Christ rose from the dead, it has already been proven by so much testimony that it is useless to bring any here, but simply say that Jesus rose from the dead. But there are some things connected with the resurrection of Christ that we wish to notice



very particularly. We will here notice the history connected with that event recorded by St. Mat. XXVII which is as follows: verse 50. Jesus when he had cried again with a loud voice yielded up the ghost. 51. And behold the vail of the temple was rent in twain from the top to the bottom and the earth did quake and the rocks rent. 52. And the graves were opened and many bodies of the saints which slept arose. 53. And came out of the graves after his resurrection and went into the Holy City and appeared unto many. Now what we wish to notice is the resurrection of the saints at the time of or immediately after the resurrection of Christ.

The bible says many bodies of the saints arose and here the question arises, what did the Apostle Mathew mean by many bodies. Now the word body has two different meanings. First it means a single person and second it means a large company, we speak of large bodies of soldiers or many bodies of cavalry the meaning in both the last references is a large company. So the word body may mean a single

individual or a large company and in the sentence, many bodies of saints it means many companies of the saints arose. This is true from the fact that if personal bodies were meant it would have been written that many of the bodies of the saints, but the word *the* does not appear in that connection so it must mean, many companies of the saints arose and these many companies of the saints means all the saints that had died in the faith with faithful Abraham up to the resurrection of Christ, arose immediately after Christ and this was the beginning of the first resurrection and it has been continually in progress ever since. Everyone that has been born into Christ has put off the old man and put on the new, have been raised from the dead Adam into the living Christ and this will continue until Christ comes again and here we are met with this question what is the difference between the death of a christian (a believer in Christ) and a sinner (a disbeliever in Christ.)

And we answer, in so far as that which dies is concerned there is no difference at

all, one common lot comes to all that are born into Adam. All that are in Adam die. The bible in Eccts. XII-7, says, "Then shall the dust (the natural body) return to the earth as it was and the spirit shall return unto God who gave it."

This is a plain statement of a plain fact. In the above, Solomon tells us that the body dies and returns to the earth as it was, but the spirit does not die, for he says it returns to God. Now this one fact is made plain to us that in death the body and spirit are separated. Each one returning to that from whence it came. And the difference between the children of Christ and the children of Adam is with the spirits that return to God. The Adamic bodies are just the same but the spirits of the children of Adam remain forever without body or soul both having been destroyed in hell, the grave or death. Mat. X-28. While the spirits of the children of God are given new spiritual bodies. As we have already shown in the new birth and resurrection and at death they both go to God and he makes such dis-

position of them in his righteousness as he sees fit and here we are met with another question what does God do with the dead? There is but very little said in the bible in answer to the above question, but what is said is very plain.

Jesus teaches in his lesson of the rich man and Lazarus that they both died and in hell, a place of torment, a place of suffering, the rich man lifted up his eyes being in torments and seeth Abraham afar off and Lazarus in his bosom, a place of happiness and rest, now in this lesson there are two very distinct truths taught, one is that the bad are in torments while the good are at rest, and the other truth is that all men will know each other in that world of spirits notwithstanding they are so different and changed in their conditions, the rich man knew Lazarus, whom he had seen, and he knew Abraham whom he had not known, on earth. Paul doubtless had this fact in view in 1st Cor. XIII-12, where he says, "For now we see through a glass darkly but then face to face now I know in part but then shall I know even

as also I am known," and there is another fact Jesus teaches in the above lesson and that is though far apart, mayhap as far as from one stellar world to another, yet they can see and converse with each other as if they were face to face. There was a time when by the people of this world this would have been hard to believe but not now, when with our modern telescopes we can see objects miles afar and sit down at a little instrument and talk with our friends hundreds of miles apart without the least strain of voice, under ordinary circumstances, the above would seem sufficient to satisfy all inquiring minds but when death comes unbidden into our homes and with cold and ruthless hands strikes down our loved ones, and we stand around their lifeless bodies with all the love and tenderness gone out of them, it is then we need a very strong foundation for our faith and hope. God knew this and in his love and mercy he has given it.

Jesus says, "Let not your heart be troubled, ye believe in God, believe also in me, In my father's house are many

mansions if it were not so I would have told you, I go to prepare a place for you. And I will come again and take you to myself that where I am there ye, may be also." This tells us plainly where God's children are, they are with Jesus in the prepared mansions in the Father's house. And in Rev. VI-9, we read, "And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held, 14. And white robes were given unto every one of them, and it was said unto them that they should rest for a little season until their fellow servants also and their brethren that should be killed as they were should be fulfilled" and here we learn what our loved ones that have gone on before are doing they are just waiting and resting until we and the remainder of God's children get home and John says in Rev. VIII-9. "And after this I beheld and, Lo a great company which no man could number of all nations and kindred and peoples and tongues stood before the throne of God and the Lamb



clothed with white robes and palms in their hands verse 13. And one of the elders answering said unto me, what are these which are arrayed in white robes and whence come they. 14. And I said unto him sir thou knowest, and he said to me, these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. 15. Therefore are they before the throne of God, and serve him day and night in his temple and he that sitteth on the throne shall dwell among them. 16. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. 17. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Rev. XX-4.

And I saw thrones and they sat upon them and Judgment was given unto them and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God and which had not worshipped the beast neither his image, neither



had received his mark upon their foreheads or in their hands and they lived and reigned with Christ a thousand years and this describes the ending up of the present order of things.

Man will have fulfilled the command of God to multiply and replenish the earth and subdue it. Man will have finished his education under the teaching of the revelation of divine truth and be ready to be graduated and be advanced to a higher and holier sphere of existence. Jesus will have destroyed all earthly kingdoms and completed the setting up of his own kingdom on earth, then he will return and take personal control of that kingdom, not as a meek and suffering savior, but as a great alwise omnipotent and glorious king. And he will have gathered all his people all that have ever loved and served him and have chosen him as their king and they will reign with him a thousand years. This reign will be to continue the education, growth and development of man to fully prepare him to take his final position to be God's superintendent and rule over the

work of his hands and when the thousand years are ended Satan is to be loosed when he will gather together all those disembodied spirits that have chosen his service and become his servants, Gog and Magog, with all his angels that fell with him when he fell, and surround the camp of the saints and the holy city and fire from heaven will devour them, that this is to be a spiritual battle. There can be no doubt for it is to take place after the resurrection of the saints then comes the judgment when all the dead shall be judged and whosoever is not found written in the book of life, with the devil and his angels will be sentenced and cast into the lake of fire. Then divine truth tells us there is to be a new heaven and a new earth, and God has prepared a beautiful City with its foundations of precious stones with its gates of pearl, its streets of gold and with its river and trees of life, and it is the wish and fervent prayer of the writer that you, dear reader and I, may so live that we, both, with our loved

ones, may be permitted to enter that beautiful City, and give to God the glory and praise forever for his glorious salvation.

















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